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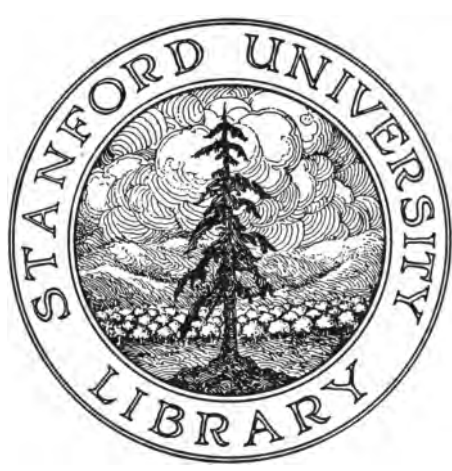
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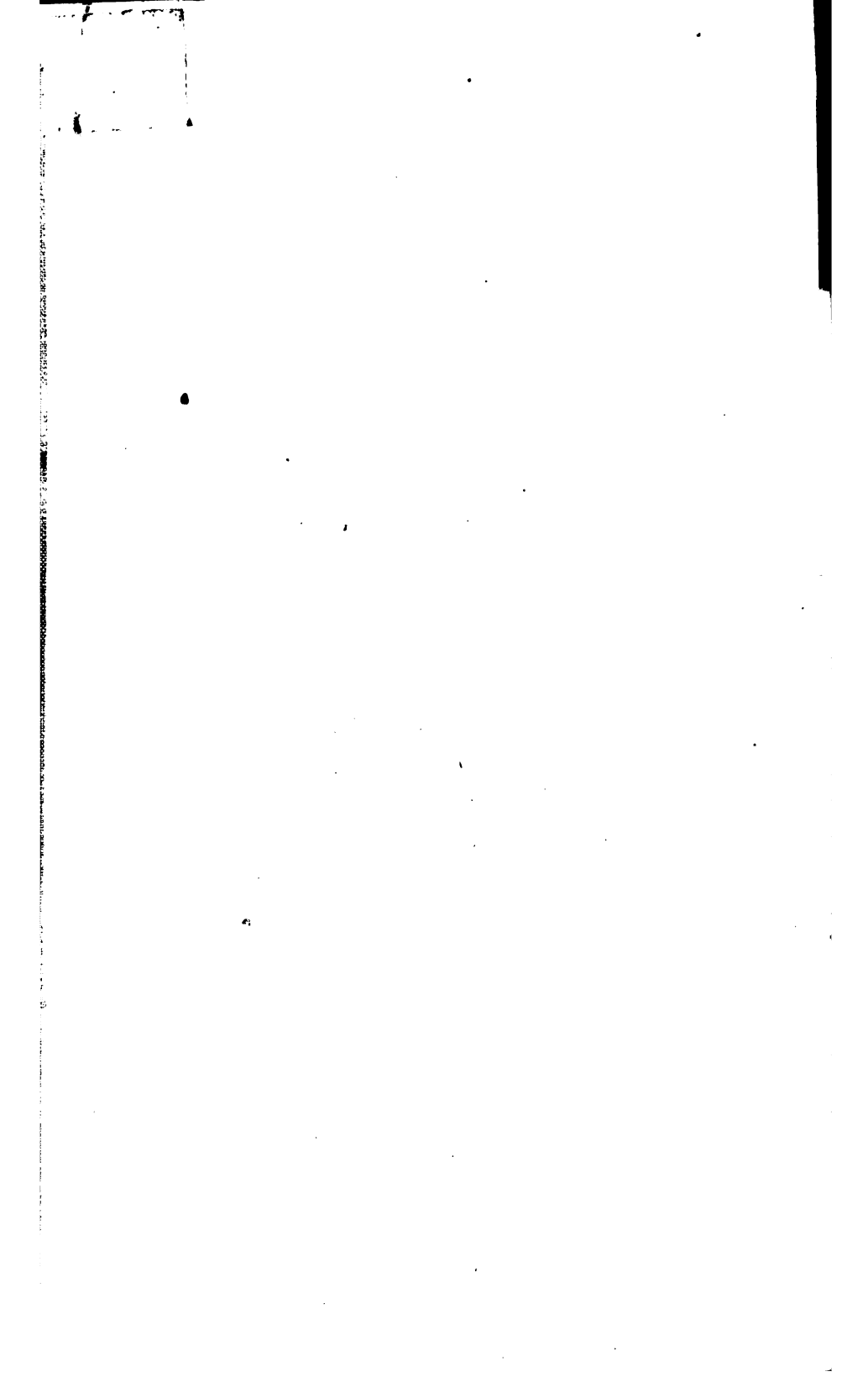
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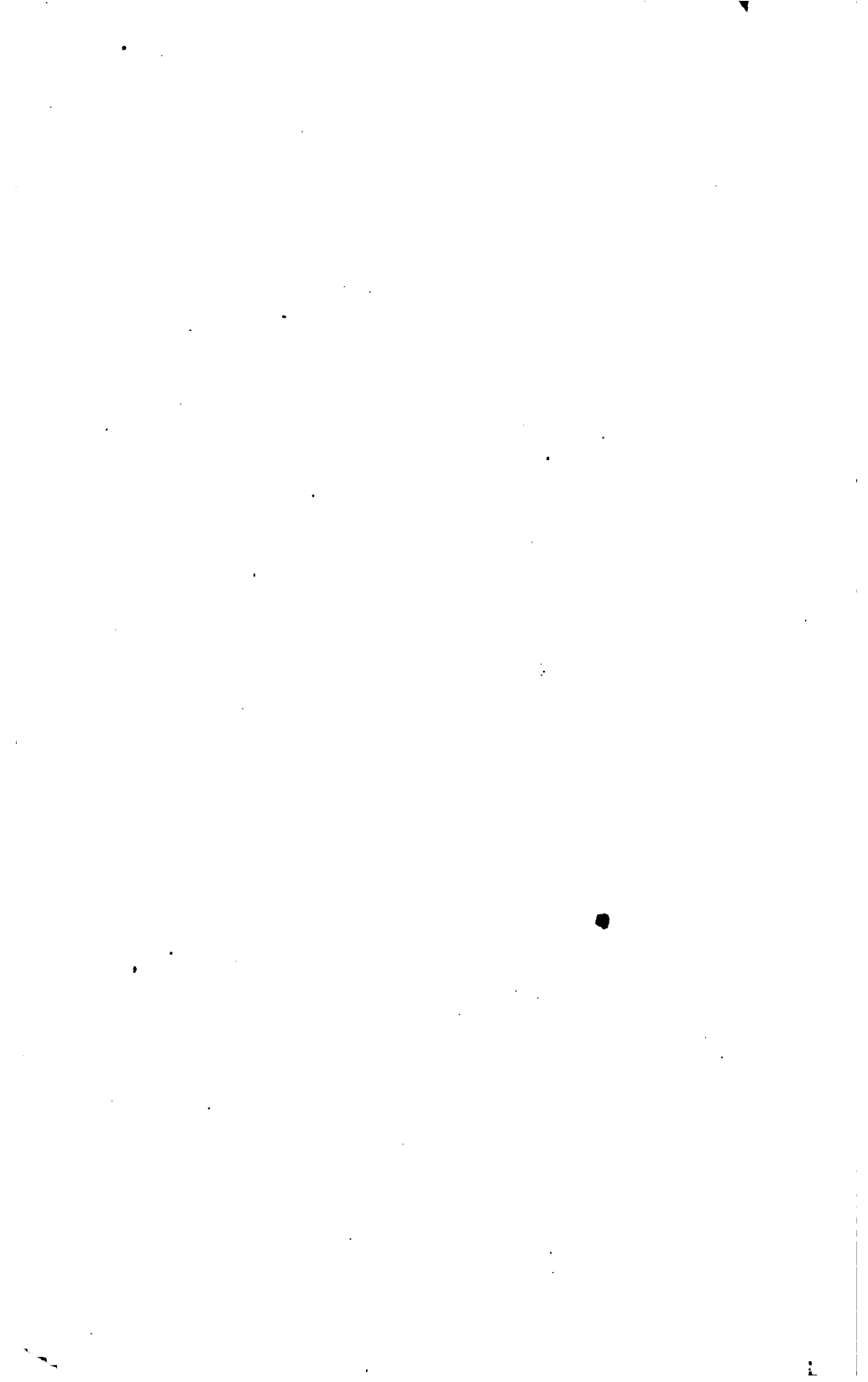
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**DEFINITIVE** et **CIRCUMSCRIPTIVE**—the distinction whereby theologers, that deny God to be in any place, save themselves from being accused of saying he is nowhere. vii. 205, 385.

**DEI GRATIA**—the sovereign only has his

power *Dei gratia*. iii. 228, 540:—derives it not from the ceremony of being crowned by a bishop. iii. 607.

**DEJECTION**—of mind, grief from opinion of want of power. iii. 45. iv. 42:—causes madness. iii. 62:—according as well or ill grounded, operates how. iv. 41.

**DELIBERATION**—the vicissitude of appetite and aversion towards the same thing. i. 408. iii. 48. ii. 21, 23. iv. 68, 90, 273:—lasteth so long as there is power to obtain or avoid that which pleaseth or displeaseth, *ibid.* *ibid.* *ibid.*

the last act of, is the will. i. 409. iii. 48. iv. 68, 90, 273.

of things past, or known or thought to be impossible, no deliberation. iii. 48. iv. 68. is called deliberation, from putting an end to the *liberty* of doing or omitting. iii. 48:—is in beasts as well as man. iii. 48. v. 365:—and in children, fools, and madmen. iv. 244.

is expressed subjunctively. iii. 49:—is for the most part of particulars. iii. 50:—in deliberation, the appetites and aversions are raised by foresight of the good and evil consequences of the action deliberated of. *ibid.*:—who it is that deliberates best. iii. 51.

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he that *deliberates*, cannot be said to have yet *given*. ii. 20.

is but *weighing* the good and evil of any intended act. ii. 180. iv. 275.

no action, though never so sudden, can be said to be without deliberation, why. iv. 272:—a rash act done suddenly without deliberation, shall not be said by the judge to be without deliberation. v. 350. the reason used in deliberation, is the thing which is called deliberation. v. 359-60:—the whole deliberation is but so many wills alternatively changed. v. 401:—whereof not any is the cause of voluntary action but the last. v. 402.

**DELIGHT**—the appearance of the motion or endeavour in the heart caused by the action of external objects, is delight or trouble of mind. iii. 42.

is the helping of the vital motion by the motion propagated from the brain to the heart. iv. 31.

**DELLOS**—men taught to seek their fortunes in the answers of the priests of Delos. iii. 102.

**DELPHI**—iii. 102, 415:—the Delphic problem. vii. 59.

**DEMOCRACY**—they that live under a democracy, attribute all inconvenience to democracy. iii. 170.



- is when the representative is an assembly of all that will come together. iii. 171, 548. ii. 93. iv. 139.
- in it, private interest oft-times more advanced by treachery or a civil war than by promoting the public prosperity. iii. 174:—has no choice of counsel, why. iii. 339:—has the same power as a monarchy. iii. 548.
- commonwealth is instituted by a democracy. ii. 96-7. iv. 138, 141.
- is constituted by two things, perpetually appointed places and times of assembly, and the power residing in a majority of voices. ii. 97:—its meetings must be at short intervals, why. *ibid.*:—or must in the interval delegate its sovereignty to some man or council. ii. 98.
- is constituted by covenant of each man, not with the *people*, but with each other. *ibid.* iv. 139.
- if a democracy decree anything against the laws of nature, it is the *sin*, not of the civil person, but of those by whose voices decreed. ii. 102. iv. 140.
- cannot fail. ii. 107. iv. 159.
- all the popular men in a democracy obliged to promote unworthy men, why. ii. 132:—more favourites to satisfy, than in monarchy. *ibid.*:—in a democracy there are as many Neros as there are orators that flatter the people. ii. 133:—powerful and popular men banished and put to death not less in democracies than in monarchies. ii. 134:—of liberty from the laws, no more in a democracy than in a monarchy. *ibid.*:—subjects have no greater liberty in a popular, than in a monarchical state. ii. 135:—those that desire the former, are deceived by the equal participation of commands and offices. *ibid.*
- the incommunities of a democracy arising from trial of wits. ii. 136.
- might be put on an equality with monarchy in point of *deliberation*, how. ii. 140.
- democracy is what. iv. 127:—precedes in order of time all other government. iv. 138.
- in democracy the *use* of the sovereignty is always in one or a few men. iv. 141:—is in fact an aristocracy of orators, or a monarchy of one orator. *ibid.* 165.
- proceeds from rebellion against monarchy, followed by anarchy. vi. 151.
- in democratical assemblies, impudence does almost all that is done. vi. 250.
- DEMON**—demons or spirits, good or bad, supposed to enter into a man, and move his organs as madmen use to do. iii. 65:—by a demon to be understood among the Gentiles sometimes an *ague*, sometimes a devil. iii. 66.
- all places filled by the Gentiles with demons. iii. 99.
- apparitions called by the Greeks by the name of *demons*. iii. 387. iv. 62-3:—the imagery of the brain conceived by the Gentiles to be *demons*. iii. 389, 605, 638.
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- the general name of the ancients for the images of sight in the fancy and in the sense. iii. 638:—were feared by them as things of an unlimited power to do them good or harm. *ibid.*:—*demonology* established by the governors of heathen commonwealths. *ibid.*
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- demonology* communicated by the Greeks into Asia, Egypt, and Italy. iii. 639.
- the apparitions men see in the dark, or in a dream, or vision, taken for demons. iii. 644.
- the demonology and use of exorcism by the Church of Rome keep the people in awe of their power. iii. 693.
- DEMONSTRATION**—what part of natural philosophy to be explicated by demonstration, properly so called. i. 72.
- the method of demonstration, is synthetical. i. 80, 81:—the same method that served for invention, serves also for demonstration. i. 80:—supposes two persons at least, and syllogistic speech. *ibid.*
- demonstration, what it is. i. 86:—definition of. *ibid.*:—true demonstration, what. *ibid.*
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- methodical demonstration, what is proper to. i. 87:—the true succession of reasons, according to the rules of syllogizing, necessary to demonstration. *ibid.*:—demonstration must proceed in the same method by which the invention proceeded. *ibid.*
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- DEMOSTHENES—his comparison of a state negligent in providing the means of defence before the frontiers are invaded, to gladiators that guard that part of their body where they feel the smart of the blow. ii. 170.
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- DES CARTES—observed that the sphere generates the four colours, as well as the prism. i. 463:—thereby explained the cause of the colours of the rainbow. *ibid.*:—his opinion, that the earth, except the surface, is of the same nature with all other stars, and bright. vii. 57-8:—his opinion of the freezing of the clouds, and of their breaking being the cause of thunder. vii. 126:—supposes that the air, in plagues, is infected by little flies. vii. 136. attributes no motion at all, but an inclination to action, to the object of sense. vii. 340.
- DESIRE—is hope without fear. i. 409. the impression from things desired or feared, sometimes strong enough to break our sleep. iii. 13:—desire, how it regulates the train of thoughts. *ibid.* how generally distinguished from appetite. iii. 39:—how from love. iii. 40. of good to another, benevolence, good will, charity. iii. 43:—if to mankind generally, good nature. *ibid.* of desire and aversion, the language is imperative. iii. 50:—of the desire to know, interrogative. *ibid.* the thoughts are to the desires as scouts and spies. iii. 61:—to have no desires, is to be dead. iii. 62. the object of man's desire, not to enjoy once and for an instant only, but to ensure for ever the way of his future desire. iii. 85. the desires that dispose men to obey a common power. iii. 86-7.
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- DESPAIR—appetite without an opinion of attaining. iii. 43:—absolute privation of all hope. iv. 44.
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- ECCLESIASTES**—a speaker was so called, why. iii. 458. ii. 275.
- ECCLESIASTICAL**—power *ecclesiastical*, from Christ's ascension till the conversion of kings, was in the apostles. iii. 485, 489:—and after them, in those ordained by imposition of hands. iii. 486.
- officers ecclesiastical, in the apostles' time, were *magisterial* and *ministerial*. iii. 523.
- no ecclesiastical princes but those that are civil sovereigns. iii. 562.
- false philosophy introduced, and true suppressed by authority ecclesiastical. iii. 687.
- where subject to the state, whatsoever power ecclesiastics take upon themselves in their own right, is but usurpation. iii. 688.
- the ecclesiastics, wherein they resemble the fairies. iii. 698-9:—exempt themselves from the tribunals of civil justice. iii. 698:—take from young men the use of reason by charms compounded of metaphysics, miracles, traditions, and abused Scripture. iii. 699:—pinch their princes by preaching sedition. *ibid.*:—take the cream of the land by donations and tithes. *ibid.*:—make payments in *indulgences, masses* &c. *ibid.*:—were cast out by the exorcisms of Henry and Elizabeth. iii. 700.
- ecclesiastics are who. ii. 280:—*magisterial* and *ministerial*. *ibid.*:—their *election* belonged to the Church, their *ordination* and *consecration* to the apostles &c. ii. 283.
- ecclesiastics marry not. iii. 699:—why not. ii. 318.
- more Christians burnt and killed in the Christian Church since the first four general councils by ecclesiastical authority, than by the heathen emperors' laws. iv. 340.
- ECHO**—reflected sound. i. 493:—laws of reflection the same is in sight. i. 494:—is sound as well as the original. iv. 8:—cannot be inherent in the body making it. *ibid.*
- ECLIPSES**—of the sun and moon, taken by the common people for supernatural works. iii. 429.
- ECLIPTIC**—line, the way of the earth, considered as a *point*. i. 111:—the greatest declination of, how many degrees. i. 437:—the ecliptic of the sun, and the ecliptic of the earth. vii. 98:—its obliquity, whence. vii. 104.
- EDGE-HILL**—battle of. vi. 315.
- EDICT**—decrees and edicts of princes, why believed to be laws. ii. 193.
- EDWARD III**—made the Statute of *Provisors*, to remedy what mischief. vi. 111, 113.
- EFFECT**—the effects and appearances of things, are the faculties and powers of bodies. i. 5.
- knowledge of effects, how gotten by the knowledge of their generation. i. 6.
- when we are said to know any effect. i. 66.
- the accident generated in the *patient*, is called the effect. i. 120:—is produced according to some accident affecting both the agent and the patient. i. 121.
- where no effect, there no cause. i. 122.
- may be frustrated by a defect in either patient or agent. i. 122:—is produced in the same instant in which the cause is entire. i. 123, 128.
- every effect is produced by a necessary cause. i. 123.
- all effects that have been, or shall be produced, have their necessity in things antecedent. i. 123:—causation and production of effects consists in a certain continual progress. i. 123:—in which the first part must be cause, the last effect. i. 124:—like effects are produced by like agents and patients, at one time as at another. i. 125.
- no effect whatsoever, to which something is not contributed by the several motions of all the several things in the world. i. 530-31:—no effect which the power of God cannot produce by many several ways. vii. 3, 88:—all are produced by motion. *ibid.*
- EGERIA**—the nymph. iii. 103.
- EGYPT**—the Egyptian sorcerers worked miracles, though not so great as those of Moses. iii. 363:—thought to have deluded the spectators by a false show of things. iii. 611:—worshipped leeks and onions. *ibid.*:—thought by some to be the most ancient kingdom and nation in the world. vi. 278:—her priests. *ibid.*
- vii. 74:—their knowledge in astronomy, geometry, and arithmetic. vi. 282. vii. 74.
- why so little rain in Egypt. vii. 41, 42.
- εἶδος, εἰδωλον, ἰδέα—i. 404. iii. 649.
- εἶς—πιστεύω εἰς, words never used but in the writings of divines. iii. 54.
- εἰκῖνον, εἰκῖννον—how used by Aristotle. i. 118.
- ELDER**—the seventy elders. iii. 66, 386, 421.
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- ELEAZAR**—and Joshua, distributed the land of promise amongst the Israelites. iii. 234:—assigned to the tribe of Levi no land. *ibid.*:—but the tenth of the

- whole fruits. *ibid.*:—ruled Israel as God's lieutenant, after Moses. iii. 441:—on Aaron's death the sacerdotal kingdom descended to him. iii. 468. ii. 241.
- ELECT**—are such as God has determined should become his subjects. iii. 431:—for them only are miracles wrought. *ibid.*:—are sometimes called *the Church*. iii. 459. ii. 276:—shall enjoy eternal life by grace. iii. 623:—shall have their earthly bodies suddenly changed, and made spiritual and immortal. iii. 625. shall be in the estate of Adam before sin committed. iii. 625:—are the only children of the resurrection. iii. 627:—are equal to the angels, and are the children of God. *ibid.*:—shall be not consumed, but refined, in the conflagration of the world at the day of judgment. iii. 632. are not properly called a *Church*. ii. 276:—are a *future Church*. *ibid.* 279:—shall triumph over the reprobate. ii. 276.
- ELECTION**—the *liberty* of election does not do away with the *necessity* of electing this or that particular thing. iv. 245:—he that is led to prison by force, has election whether he will walk or be dragged. iv. 264.
- ELIAS**—the prophet. iii. 417:—he and Enoch immortal otherwise than by the resurrection. iii. 443:—his inspiration proved by what miracle. iv. 63.
- ELIJAH**—and Ahab. iv. 332.
- ELISHA**—the prophet. iii. 417, 493.
- ELIZABETH**—totally dissolved the power of the pope. iii. 696:—cast out his ecclesiastics by her exorcisms. iii. 700:—the debate in the reign of Mary as to proceeding against her upon the statute of Henry VIII for heresy. iv. 405:—on coming to the crown repealed all former laws concerning the punishment of heretics. *ibid.*:—her commission to the bishops, called *the High Commission*. *ibid.*
- ELOQUENCE**—is power, because seeming prudence. iii. 75:—seemeth wisdom both to themselves and others. iii. 89. with flattery, disposes to confidence in them that have it. iii. 89:—both joined with military reputation, dispose men to subject themselves to those that have them. iii. 89-90. passion makes eloquent. iii. 248:—eloquence draws others into the same advice. *ibid.* without powerful eloquence, the effect of reason little. iii. 701:—may stand very well together. iii. 702. its nature, to exaggerate, or to make *just* seem *unjust* &c. ii. 137:—takes its principles of reasoning from vulgar opinions. *ibid.*:—addresses itself to the passions. ii. 138:—its end not truth, but victory. *ibid.* 162. wisdom separated from eloquence, by Salust. ii. 161. iv. 209. is twofold. ii. 161:—the various qualities and ends of each. ii. 162:—the eloquence fit to stir up sedition, what. ii. 162-3. folly and eloquence concur in the subversion of government, as the daughters of Pelias in the death of their father. ii. 164. iv. 212. is but the power of persuasion. iv. 211:—its power in exciting the passions. iv. 212.
- EMANCIPATION**—is the same thing as manumission. ii. 119.
- EMBRYO**—in the womb, moveth its limbs with voluntary motion for avoiding pain &c. i. 407.
- EMPEDOCLES**—a natural philosopher, reckoned a poet by whom. iv. 445.
- EMPEROR**—the Emperors were esteemed for sheep or wolves by the great doctors of the Church, at what time. iii. 375:—were obliged, for keeping peace to regulate the election of the bishops. iii. 529. their epistles were laws. iii. 565. deprived of their power by the popes. iii. 661:—suffered the encroachments of ecclesiastics upon their office to creep in for want of foresight. iii. 694:—must be esteemed accessories to their own and the public damage. *ibid.*
- EMPIRICUS**—Sextus, uses the definitions of Euclid to the overthrow of geometry. vii. 184, 317.
- EMPLOYMENT**—is a sign of power. iii. 80.
- EMPSON and DUDLEY**—were not favorites, but sponges, of Henry VII. vi. 120:—well squeezed by his son. *ibid.*
- EMPTY**—and full, what. i. 107.
- EMPUSA**—what. i. ep. ded.:—sent by Hecate, as a sign of approaching evil fortune. *ibid.*:—the best exorcism against her, what. *ibid.*:—the metaphysical Empusa to be frightened away by letting in the light upon her. *ibid.* the Empusa of Dr. Wallis. vii. 355.
- EMULATION**—grief for the success of a competitor, if joined with endeavour to enforce our own abilities to equal or exceed him. iii. 47. iv. 45. the emulation of who shall exceed in benefiting, the most noble and profitable contention of all. iii. 88.
- END**—the last reckoned of extremes, of which the first is the beginning. i. 98:—by some called *the final cause*. i. 131.



- from looking to the end proceeds all order and coherence in thought. i. 400. iii. 13.  
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*near and remote*. ii. 33:—the former as compared with the latter, are *means*. ib.:—the *utmost* end, in this world exists not. *ibid*.  
**ENDEAVOUR**—motion made in less space and time than can be given. i. 206:—made through the length of a point, and in a point of time. i. 206, 216, 333:—may be compared with another endeavour, and may be greater or less than it. i. 206.  
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**ENDOR**—the woman of. iii. 414:—foretold Saul his death. *ibid*. 426:—not therefore a prophetess. iii. 414:—but her imposture guided by God to be the means of Saul's discomfiture. *ibid*.  
**ENEMY**—a man is in the power of the enemy, when his person or means of living are so. iii. 288, 208:—obedience to the enemy, then no crime. *ibid*. *ibid*.  
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**ENGAGEMENT**—enacted by the Rump. vi. 369:—abrogated by Cromwell's parliament. vi. 391:—restored by the Rump on its first restoration. vi. 408:—made void again by the Long Parliament. vi. 416.  
**ENGLAND**—few now in England, that do not see that the rights of sovereignty are inseparable. iii. 168.  
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 and Scotland, the union of attempted by James I. iii. 184:—might have prevented the civil war. *ibid*.  
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 the land of, held of William the Conqueror. iii. 234.  
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**ENOCH**—and Elias, the only two men immortal otherwise than by the resurrection. iii. 443 :—his translation peculiar to them that please God. iii. 623.

**ENTHUSIASM**—the supposed possession of madmen with a divine spirit. iii. 102.

**ENTITY**—*essence, essentiality, entitative, &c.*, insignificant words, from what fountain sprung. i. 34. iii. 19, 674, 675 :—not heard of amongst nations that do not copulate their names by the word *is*. ib. ib. ib.

**ENVY**—grief for the success of a competitor, joined with endeavour to supplant or hinder him. iii. 47 :—joined with pleasure in imagining ill fortune befalling him. iv. 45.

**ἐφαρμοσίς, ἐφαρμογή**—how used by Euclid. vii. 192, 196-7.

**EPHESIAN**—Diana. iii. 225.

**EPHESUS**—Council of. iv. 400. vi. 176.

**EPICURUS**—his *atoms*. i. 416 :—his arguments for a vacuum as delivered by Lucretius. *ibid.* :—allows neither to the world nor to motion any beginning at all. i. 417 :—supposes atoms to be indivisible. i. 419 :—and yet to have small superficies. *ibid.* :—the disputes of the Epicureans about *fate and contingency*. iv. 182 :—he and his followers. iv. 387-8. vi. 98.

**EPILEPSY**—the disease of, what. iii. 317 :—supposed by the Jews to be one kind of possession by spirits. *ibid.* :—resembles the possession of the body politic by the spiritual power. *ibid.*

**ἐπίσκοπος**—an overseer, particularly a pastor or shepherd. iii. 526.

**EQUALITY**—and inequality, the same accident, under another name, with the magnitude of the thing compared. i. 135. no definition of, in Euclid. i. 272. vii. 197 :—the definition necessary in geometry. vii. 197. of equal distribution, the best sign that every man is contented with his share. iii. 111 :—from equality of ability, arises equality of hope in attaining our ends. *ibid.* the acknowledgement of equality, the *eighth* law of nature. ii. 39 :—the *ninth*. iii. 141. iv. 103. they are equal, that can do equal things against each other. ii. 7. equal quantities, what. vii. 197 :—all things that are said to be equal, are said to be so from the equality of bodies. vii. 226 :—no subject of equality but body. vii. 227.

**EQUATION**—the finding out of the equality between known and unknown things. i. 90 :—what necessary to such finding out.

*ibid.* :—is best done by him that has the best natural wit. *ibid.*

**EQUILIBRIUM**—if two weights and their distances from the centre of the scale, be in reciprocal proportion, they will be in equilibrium. i. 355 :—and if in equilibrium, the weights and their distances, will be in reciprocal proportion. *ibid.*

**EQUINOX**—cause of the precession of. i. 440-43. vii. 102-4 :—why so called. i. 443 :—is said by Copernicus and others, to be a degree in 100 years. vii. 103.

**EQUIPONDERATION**—what. i. 351 :—plane of, what. *ibid.* :—diameter of, what. i. 352 :—centre of. *ibid.* two bodies being in equilibrium, if weight be added to one, equiponderation ceases. i. 352 :—no two planes of equiponderation are parallel. *ibid.* :—the centre of equiponderation is every plane thereof. i. 353. if two weights and their distances from the centre, be in reciprocal proportion, they will be equiponderant. i. 355 :—and if they be in equilibrium, the weights and distances will be in reciprocal proportion. *ibid.* the centre of equiponderation of a figure deficient according to commensurable proportions of the altitude and base diminished, divides the axis in what proportion. i. 359 :—the centre of equiponderation of various deficient figures, how to be found. i. 362-3 :—the diameter of equiponderation of the complement of half of certain deficient figures, how it divides the axis. i. 363 :—the diameter of equiponderation, how to be found. i. 364 :—the centre of equiponderation of the half of certain curvilinear figures, where to be found. i. 365 :—the centre of equiponderation of a solid sector, is in the axis divided in what proportion. i. 371 :—of a hemisphere, where it is. i. 373.

**EQUITY**—actions proceeding from equity, joined with loss, why honourable. iii. 80 :—the want of equity, dishonourable. *ib.* is a law of nature. iii. 138. iv. 104 :—the *eleventh* law. iii. 142 :—the *tenth*. ii. 40. is the *habit* of allowing equality. iv. 110. a court of *justice* and a court of *equity*, their difference. vi. 25.

**EQUIVOCAL**—in manifest equivocation, no danger. i. 62 :—sometimes may deceive, though not obscure. i. 63. equivocation, is taken away by definition. i. 84.

**ERGAMENES**—destroys all the priests of Meroe. vi. 281. vii. 74.

**ERROR**—and falsity, how they differ. i. 55 :—of the mind, without the use of words, how it happens. i. 55-7. iii. 23.

- to err in affirming and denying, what. i. 55-6:—errors of sense and cogitation, by mistaking one imagination for another, or by feigning that to be past or future, which never was nor ever shall be. i. 56.  
 errors common to all things having sense, what. i. 56:—proceed not from the senses nor from things, but whence. *ibid.*  
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 errors repugnant to philosophy, what. i. 57:—errors in syllogizing, consist in what. *ibid.*:—error from supposing some things to exist necessarily, others contingently or by accident. i. 60:—from placing some ideas in the understanding, others in the fancy. i. 61.  
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 no man's error becomes his own law. iii. 264.  
 of *Writs of Error*. vi. 46.  
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 ἔργον—signifies desire limited to one person. iv. 48.  
**ESDRA**—set forth the Scriptures in the form we have it in. iii. 374:—how he relates the death of Josiah. iii. 412:—no obedience promised to him by the Jews. iii. 474. ii. 248:—his restoration of the commonwealth. iii. 517:—of the Temple of Jerusalem. ii. 159.  
**ESSENCE**—of any body, that accident for which we give it a certain name. i. 117. vii. 221:—same essence, inasmuch as generated, called the *form*. i. 117:—by some called the *formal* cause. i. 131:—not intelligible. *ibid.*  
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*abstract essences and substantial forms*. iii. 672. vi. 215-16:—the doctrine of, built on the vain philosophy of Aristotle. iii. 674. vi. 215:—fright men from obeying the laws, as birds are frightened from the corn with a man of straw. *ibid.*  
 the absurdities that follow the error of *separated essences*. iii. 675.  
 signifies no more than if we should talk of the *iness* of things. iv. 394:—is no part of the language of mankind, but a word devised by philosophers out of the copulation of names. vii. 81.  
**ESSEX**—Earl of, his fortunate expedition to Cadiz. vi. 202:—his son's failure. *ibid.*:—the son made general of the Parliament army. vi. 298, 302:—his character. vi. 302-3:—is suspected by the parliament, and lays down his commission. vi. 326:—his death. vi. 332.  
**EST**, ἔστι—the copula of the Latins and Greeks. iii. 673:—no word answerable to it in the Hebrew language. iv. 304. vii. 81.  
**ESTHER**—the history of Queen Esther, is of the time of the *Captivity*. iii. 371.  
**ETERNAL**—an eternal *now*, or nunc-stans. i. 413. iii. 35, 677. iv. 276, 299.  
 whatsoever is eternal was never generated. i. 431.  
**ETHER**—a fluid ether so fills up the universe, as to leave in it no empty space. i. 426:—the parts of, supposed to have no motion but that received from bodies floating in them, not being themselves fluid. i. 448, 481.—has mingled in it innumerable atoms of different degrees of hardness, and having simple motions. i. 474.  
 ethereal substance is the same in all bodies. i. 504:—has no gravity. i. 519:—the reason. *ibid.*  
**ETHICS**—why have the writings of geometers increased science, whilst those of ethical philosophers have increased nothing but words. i. 9:—ethical writings, how used to confirm wicked men in their purpose. *ibid.*:—what chiefly wanting in them. *ibid.*  
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**ETYMOLOGY**—is not a definition. vi. 30:—when true, shows light towards finding out a definition. *ibid.*  
**EUCARIST**—the worship of, is or is not idolatry, according to what. iii. 653-4:—the sacrament of instituted by Christ. ii. 264.  
**EUCLID**—his axioms, why not principles of demonstration. i. 82:—why they have gotten amongst men the authority of principles. *ibid.*:—the axioms of his First Book capable of demonstration. i. 119:—are not principles of demonstration. *ibid.*  
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- has given no definition of equality. i. 272. vii. 197:—nor any mark whereby to judge of it, but congruity. *ibid.* he that has Euclid for a master, may be a geometrician without Vieta. i. 314:—but not *e contra*. *ibid.*
- his three first definitions not to be reckoned amongst the principles of geometry, why. vii. 184:—his definition of a *point*, even to a rigid construer, sound and useful. vii. 200:—of a *straight line*, inexcusable. vii. 202:—of a *plane angle*, its faults. vii. 203-4:—his definition of a *bound* and of *figure*. vii. 204:—of a *circle* and of *parallel straight lines*. vii. 205:—of a *part*. vii. 207:—of *ratio*, is intolerable. *ibid.*:—his Greek definition how to be rendered in English. vii. 208, 229:—his definition of *compound ratio*. vii. 209:—may and ought to be demonstrated. vii. 210:—his definitions no part of his geometry. vii. 225:—in his geometry, some few great holes. vii. 245:—never uses but one word for *double* and *duplicate*. vii. 245, 277, 299, 382.
- ἐνδοκίμετον*—one of the two objects men have in meeting together. ii. 5.
- EUMENIDES—madness ascribed by the Grecians to them. iii. 65.
- EUSEBIUS—bishop of Cæsarea, present at the council of Nice. iv. 397:—his letter to absent bishops, to subscribe the creed. *ibid.*
- EUSTACHIO—and Hugenius, the trial which is the more skilful in *optics*. iv. 436.
- EUTOCIUS—demonstrated what of compound ratio. vii. 236.
- EUTYCHES—and Dioscorus, their heresy in affirming that there is but *one* nature in Christ. iv. 400. vi. 103, 176:—condemned as Arianism. iv. 400.
- EVANGELIST—and prophet, in the Church, signified not an office, but gifts whereby men were profitable to the Church. iii. 527.
- their scope, to establish the one article, that *Jesus is Christ*. iii. 591. ii. 308:—prove that he was the true *Christ* and *king* promised by God, sent to renew the *new* covenant. ii. 254.
- EVIDENCE—is what. iv. 28:—is to truth, as the sap to the tree. *ibid.*:—is the life of truth. *ibid.*:—all evidence is *conception*. iv. 61:—we do not *believe*, but *know* things which are evident. iv. 65.
- EVIL—the object of his hate or aversion, that each man calleth evil. iii. 41:—of evil three kinds, in *promise*, in the *end*, and in the *means*. iii. 41-2.
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- EXAMPLE—proves nothing. iii. 583.
- EXCOMMUNICATION—the sentence of, pronounced by the apostle, or pastor. iii. 501. ii. 288:—but judgment on the merit of the case, by the Church. iii. 502. ii. 288.
- was part of the power of the *keys*. iii. 502:—the use and effect of, before being strengthened by the civil power, was only to avoid the company of the excommunicated. *ibid.* 562. ii. 289. iv. 198, 389:—for apostate Christians, where the civil power did not assist the Church, excommunication had in it neither damage nor terror, neither in this world nor the next. iii. 503:—the damage redounded rather to the Church. *ibid.* 562.
- had no effect but upon believing Christians. iii. 504:—was used before Christianity was authorised by the civil power, only for correction of manners, not errors of opinion. *ibid.*
- lieth for injustice, and for a scandalous life. iii. 504:—but for excommunicating one that held this foundation, *Jesus is Christ*, no authority in the Scripture. iii. 505.
- no one can be excommunicate that is not a member of a Christian Church that has power to judge of the cause. iii. 506.
- one Church cannot be excommunicated by another. iii. 506. ii. 289.
- the sentence of, importeth advice not to keep company, or so much as to eat with the excommunicate. iii. 506. ii. 289:—against a sovereign prince or assembly is of no effect. *ibid.* ii. 290. iv. 198.
- has no effect upon kings and states, other than to instigate them to war upon each other. iii. 507. ii. 291:—has no effect upon a Christian that obeys the voice of his sovereign, whether Christian or heathen. *ibid.*:—has no effect upon him that believes that *Jesus is Christ*. *ibid.*:—therefore upon a true and unfeigned Christian, none. *ibid.*:—nor upon a professed Christian, till his behaviour is contrary to the law of his sovereign. *ibid.*
- the child may keep company with its father or mother excommunicate. iii. 508.
- the power of, cannot be carried beyond the end for which the apostles and pastors are commissioned by Christ. iii. 508:—without the assistance of the civil power, is without effect, and ought to be without terror. iii. 508, 547.
- the name of *fulmen excommunicationis*, whence. iii. 508-9.
- where Christianity is *forbidden*, is putting

- themselves out of the company of the excommunicate, where *commanded*, putting the excommunicate out of the congregation of Christians. iii. 537.
- excommunication by the apostles, was a denouncing of the punishment to be inflicted by Christ when in possession of his kingdom. iii. 562:—then not properly punishment as upon a subject, but revenge as upon an enemy denying his right to his kingdom. iii. 563.
- to excommunicate one's lawful king, what. iii. 690:—or any one without his authority. *ibid.*
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- has no evil in it except the eternal pains consequent to it. ii. 284.
- is called by the Church, the act of retaining sins. ii. 288:—by Paul, a delivering over to Satan. iii. 504. ii. 288:—its end, the humbling to salvation. ii. 289.
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- Excuse**—that by which a crime is proved to be none at all. iii. 287:—can be only that which takes away the obligation of the law. *ibid.*:—the want of means to know the law. *ibid.*:—not the want of diligence to enquire. *ibid.*:—the terror of present death. iii. 288:—or any fact done for preservation of life. *ibid.*:—facts done by authority, are excused against the author. *ibid.*:—facts done by authority of the sovereign power, are totally excused. iii. 287.
- EXHORTATION**—and dehortation, is counsel, with signs of vehement desire to have it followed. iii. 242:—have a regard to the common passions and opinions of men in deducing reasons. iii. 243:—are directed to the good of him that giveth them, not of him to whom given. *ibid.*
- the use of, lieth only in speaking to a multitude. iii. 243.
- they that exhort and dehort when required to give counsel, are corrupt counsellors. iii. 243.
- are lawful, and also laudable, in him that may lawfully command. iii. 244:—but are then, not counsel, but command. *ibid.*
- EXILE**—is what. iii. 303:—not in its own nature punishment. *ibid.*:—no such punishment ordained in Rome. iii. 304:—tends many times to the damage of the commonwealth, why. *ibid.*
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- EXORCISE**—the use of exorcism, holy water &c., kept in credit by favouring the opinion of fairies, ghosts, &c. iii. 9-10:—the doctrine of exorcism and conjuration of phantasms, whence. iii. 616, 644:—is rarely and faintly practised, but not yet given over. iii. 644.
- EXPECTATION**—presumption of the future. iv. 17:—is from remembrance of the past. *ibid.*
- EXPERIENCE**—those content with daily experience, are men of sounder judgment, than those whose opinions, though not vulgar, are full of uncertainty and carelessly received. i. 2.
- experience is nothing but memory. i. 3. iii. 664. iv. 18:—is store of phantasms, arising from the sense of many things. i. 398.
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- is much memory, or memory of many things. iii. 6, 664.
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- experience of men of equal age, not much unequal as to quantity. iii. 60:—lies in what. *ibid.*
- all actions and speeches proceeding from experience, why honourable. iii. 79-80.
- is but remembrance of what consequents have followed what antecedents. iv. 16, 27:—concludes nothing universally. iv. 18:—no conclusion from experience that anything is *just* or *unjust*, *true* or *false*, &c.
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- EXPERIMENT**—mean and common experiments are better witnesses of nature,

- than those that are forced by fire and known but to few. vii. 117.
- EXTENSION**—space falsely taken to be the extension of bodies. i. 93, 102.  
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- EXTENUATION**—that by which a crime is made less. iii. 287:—sudden passion, an extenuation. iii. 291.
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- EYE**—spies are the eyes of the commonwealth. iii. 231.  
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- EZRA**—the book of, written after the *Captivity*. iii. 371.
- FABIUS**—the dictator, deprived of his dictatorship by the Roman people. ii. 104.
- FACTION**—one of the greatest of human powers. iii. 74.  
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- FINCH**—Chancellor, his flight. vi. 270.
- FIRE**—warms, not because it is body, but because it is hot. i. 121.  
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- FOOL**—a natural fool may nod to the strokes of the clock, but can never know what hour it strikes. iii. 22.  
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- FRANCE**—silly young men that affect a broken English, in order to be thought perfect in the French language. iv. 342.
- FRAUD**—and force, the two cardinal virtues in war. iii. 115.
- no fraud can be *pious* but in him that hath lawful right to govern whom he beguileth. iv. 297.
- FREDERICK BARBAROSSA**—the emperor, held the stirrup for Pope Adrian. iii. 694:—was not likely, if he had not done it, to have succeeded in the empire. *ibid.*:—in his time the Pope, having got the upper hand of him, first introduced the punishment of burning for heresy. vi. 104.
- FREE**—*free-will*, or any *free* but free from being hindered by opposition, words absurd. iii. 33.
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- the questions about *free-will*, are philosophical. ii. 318. iv. 182:—are matter of controversy amongst other than Christians. iv. 182.
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- free from *compulsion* and free from *necessitation*, how to be distinguished. iv. 261–2.
- free agent*, the ordinary definition of, nonsense. iv. 275.
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- FRENCHMAN**—a name that formerly comprehended all foreigners, especially the Normans. vi. 84.
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- FRUGALITY**—in poor men, a virtue. iii. 89:—maketh a man unapt to achieve such actions as require the strength of many men at once. *ibid.*
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- FULL**—and empty, what. i. 107.
- FURY**—madness from excess of pride. iii. 62.
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**FUTURE**—the word *future*, signifies the knitting together in the mind of things past with those present. i. 17:—has no being in nature, is a fiction of the mind only. iii. 15.

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**GALILEO**—the first that opened to us the gate of natural philosophy universal. i. epis. dedic.

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**GEHENNA**—the word now usually translated *Hell*. iii. 448. iii. 615.

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**GENII**—of the ancients. iv. 63.

**GENOA**—has no perceptible tide. vii. 14.

**GENTILES**—their religion arose from the ignorance of how to distinguish dreams from sense. iii. 9:—worshipped diseases and health, virtues and vices, as demons. iii. 66:—of their gods it is truly said, that they were created by human fear. iii. 95.

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**GENTILISM**—old empty bottles of Gentilism filled up with the new wine of Christianity, that will not fail in time to break them. iii. 663:—the Church is not yet sufficiently purged from Gentilism. ii. 318.

**GEOMETRY**—why have the writings of geometers increased science, whilst those of ethical philosophers have increased words only. i. 9. ii. ded.

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- HEDGES**—are set, not to stop travellers, but to keep them in their way. iii. 335:—resemble good laws. *ibid.*
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296:—could believe, if he could find it in the Scriptures, that that may be called *whole*, which has no parts. *ibid.* the error he fell into (in *LEVIATHAN*, p. 488) in the doctrine of the Trinity. *iv.* 316:—the same corrected. *iv.* 317:—told by Dr. Cosins, that his place cited was not applicable to the Trinity. *ibid.* solicited from beyond seas to translate the *LEVIATHAN* into Latin. *iv.* 317:—feared some other man might not do it to his liking. *ibid.* allows the denying of Christ with the tongue not to all men, but how far. *iv.* 361. his opinion, that the best government in religion is by episcopacy, but in the king's right. *iv.* 364:—his explanation of his words in the *LEVIATHAN* (p. 444), *but because this doctrine will appear &c.* *iv.* 366:—will abstain from saying anything forbidden by the Church of England, except this point, that *Jesus Christ died for his sins*. *iv.* 367. neither Dr. Bramhall, nor Hobbes himself, could extinguish the light set up in the world by the greatest part of Hobbes' works. *iv.* 382. *Hobbius Heauton-timorumenos*. *iv.* 413. writes a treatise in English, in April 1640, upon the powers and rights of sovereignty. *iv.* 414:—his life thereby in danger. *ibid.*:—was the first that ventured to write in the king's defence. *ibid.*:—the first that fled. *ibid.*:—remained in France eleven years. *ibid.*:—wrote his book *DE CIVI* at Paris, to what end. *iv.* 415:—no book more magnified beyond seas. *ibid.*:—initiated Charles II, when at Paris, in Mathematics. *ibid.*:—whilst at Paris wrote and published his *LEVIATHAN*, having no encouragement nor desire to return to England. *ibid.*:—came home because he could not trust his safety with the French clergy. *ib.*:—had no enemies but such as were the king's, and because the king's, therefore his. *iv.* 417:—was the only man, a few holding his principles excepted, that has not done something more or less to blush for. *iv.* 419:—taken by the throat for a fault in his *LEVIATHAN*, made so by over-hasty construction. *iv.* 420:—returned to England before 1651. *ibid.*:—wrote his *LEVIATHAN* in behalf of whom. *ibid.*:—defines the time when a subject has liberty to submit to a conqueror, to be *when his means of life are within the guards and garisons of the enemy*. *iv.* 422. *iii.* 703:—which words signify what. *iv.* 422:—allows submission to Oliver only to the

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—has put in it nothing as his own opinion, but propounded with submission to the power ecclesiastical. vii. 5:—is spoken of by some of the bishops as an atheist, and a man of no religion. *ibid.*:—calls the Bishop of Durham to bear witness as to his religion when at the point of death at Paris. *ibid.*:—fighting against the king's enemies, lighted on a weapon that had a double edge. vii. 6. wrote in French, and sent from Paris a printed paper on the *duplication of the cube*. vii. 59:—the confutations of it. *ib.*:—his quadrature of the circle &c., not yet confuted. vii. 68:—has wrested out of the hands of his antagonists the weapon of *algebra*, so as they can never make use of it again. *ibid.*

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that all men are wicked, clearly declared by the Scriptures. ii. pref.:—that they are so by nature, not to be granted without impiety. *ibid.*:—are by nature, merely sensible creatures. *ibid.*:—have it from nature, to do what is most pleasing, and what necessary for their conservation. *ibid.*:—not therefore to be accounted wicked. *ibid.*

were the wicked less numerous than the righteous, still as they cannot be distinguished, men must by nature fear and invade each other. ii. pref.

a wicked man the same thing with a child grown strong. ii. pref.

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the faculties of his nature reduced to four kinds, *strength, experience, reason, passion*. ii. 1.

by all that have written upon *commonwealth*, it is taken for granted that a man is *born fit for society*. ii. 2:—man is by nature an enemy to solitude. ii. 2, n.:—has need of his fellow man to help him to live well. *ibid.*:—has naturally a desire to consort with man. *ibid.*

all men are born unapt for society. ii. 2, n.:—are made fit for it not by nature, but education. *ibid.*

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men come together, not because it could not by nature be otherwise, but by accident. ii. 3:—do not naturally love one another. *ibid.*:—seeks society not for its own sake, but for honour or profit. *ibid.*:—what men do when they meet together in society. ii. 3-4:—is pleased with the comparison of another man's defects and infirmities. ii. 4:—delights in his own vain-glory. *ibid.*:—to wound the absent. *ibid.*:—his reason not ill, that was wont to go out last. *ibid.*

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ii. 45:—praises at one time what he dispraises at another. ii. 47:—is in a state of war so long as he metes *good* and *evil* by divers measures. ii. 47-8.

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**SYMBOLS**—poor, unhandsome, though necessary scaffolds of demonstration. vii. 248:—ought no more to appear in public, than the most deformed necessary business done by a man in his chamber. *ibid.*:—their utility. vii. 329:—used by the ancients, for what. vii. 330.

**SYNAGOGUES**—of the Jews, were public schools. iii. 668:—in what cities held. *ib.*

**SYNTHESIS**—method of, what. i. 66:—and when used. i. 68.

what is synthesis, and how it differs from analysis. i. 310:—is reasoning from the first causes of the construction till we come to the thing constructed or generated. i. 312.

*σὺριγμος*—a hoarse sound. i. 489.

**SYSTEM**—in any number of men joined in one interest or one business. iii. 210:—are *regular* and *irregular*. *ibid.*:—regular, where one man or assembly is representative of the whole. *ibid.*:—are *independent*, and *dependent* or *subject*. *ibid.*  
 subject or subordinate, are *political* and *private*. iii. 210:—political, those made by the authority of the sovereign. *ibid.*:—private, those made without that authority. *ibid.*:—private, are *lawful* and *unlawful*. *ibid.*:—lawful, those allowed by the commonwealth, all others unlawful. iii. 211.

irregular consist only in concourse of people. iii. 211:—are lawful and unlawful, when. *ibid.*

in systems political, the power of the representative is always limited by the sovereign. iii. 211:—to give leave to a system political to have a representative to all intents and purposes, were to abandon to it so much of the government of the commonwealth. *ibid.*

the powers of a system politic are limited by their letters from the sovereign, and by the laws of the commonwealth. iii. 211:—their letters must be patent and sealed, why. iii. 212.

whatsoever is done by the representative of a system politic, if one man, not warranted by his letters or the law, is his own act. iii. 212:—whatsoever according to these, is the act of each member. *ibid.*:—if the representative be an assembly, a decree not warranted by their letters or the law, is the act of the assembly, and of every one voting for it. *ibid.*:—but not of any voting against it, or absent. iii. 213.

of a system the capital punishment is dissolution. iii. 213.

the representative of, cannot represent any one in things unlawful. iii. 213.

money borrowed by the person of a system politic, if one man, is the debt of the representative. iii. 213:—if the person be an assembly, they only that voted are responsible for the debt. iii. 214:—if the debt be to one of the assembly, the common stock only is liable. *ibid.*

protestation against the decrees of the representative of bodies politic, sometimes not only lawful, but necessary. iii. 215.

systems politic ordained, some for government. iii. 215:—some for foreign traffic. iii. 217.

controversies between a body politic and any of its members, shall be judged by the sovereign, not by the body. iii. 217. of a body politic for trade, the best representative is what. iii. 217.

a body politic of merchants, is a double monopoly, why. iii. 218:—would be profitable to the commonwealth, if their monopoly of the home market were abolished. iii. 219:—the end of such a body, is the particular gain of each member. *ibid.*:—each member is liable for the debts of the representative. iii. 220:—if the creditor be a member, then the common stock is liable. *ibid.*:—a tax imposed by the commonwealth, is laid on each member in proportion to his share. *ibid.*:—a mulct, is payable by those by whose votes the unlawful act was decreed. *ibid.*:—a member may be sued at law by the body, but by the authority of the commonwealth. *ibid.*

bodies politic chosen by great towns, &c., at the command of the sovereign, to inform and advise him. iii. 221.

private systems, lawful and regular, what. iii. 221:—regular but unlawful, what. iii. 222:—irregular systems become lawful and unlawful, when. *ibid.*

systems lawful, resemble the *muscles* of the human body. iii. 225:—unlawful, the *wens*, *biles*, and *apostems*. *ibid.*

**SYSTOLE AND DIASTOLE**—of the heart, causes the circulation of the blood. vii. 120.

**SWEARING**—cursing, and the like, do not signify as speech, but as the actions of a tongue accustomed. iii. 50:—swearing by power invisible, one part of the worship of it. iii. 98.

swearing by God unnecessarily, is but profaning his name. iii. 130:—by other things in common discourse, an impious custom gotten by too much vehemence of talking. *ibid.*

swearing by God, a part of divine worship. iii. 353:—by none but him, is a sign natural of honour. *ibid.*

the definition of. ii. 27.

**SWIMMING**—the action of, what. vii. 12.

**SWORD**—without the sword, covenants have no security. iii. 154, 162:—the sword of justice, what. ii. 75. iv. 130:—confers supreme power. *ibid.*:—the sword of war, what. ii. 76. iv. 130:—belongs to the sovereign. *ibid.* *ibid.*:—he that executes by the power of another, has not the sword, but that other. ii. 76:—the hand which holds the sword, no less to be sustained, than that by which each man procures his private fortune. ii. 159.

*σπαρτικῶς*—iv. 307.

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**TARQUIN**—driven out of Rome from what cause. iii. 337.

**TARTARUS**—the place of men destroyed by God in an extraordinary manner from off the face of the earth. iii. 445:—Virgil's description of it. *ibid.*

**TASTE**—the proper organ of, what. i. 404, 506:—the phantasm made by, is savour. i. 405:—the objects of, are not savour &c., but the bodies whence savour &c., proceed. *ibid.*

no taste but of things contiguous. i. 506:—moves the stomach as well as the brain. *ibid.*:—the cause why. *ibid.*:—effluvia not concerned in taste, whence manifest. *ibid.*

the variety of tastes how to be accounted for by conjecture from the figure and motion of the parts of the objects. i. 507. is produced by the immediate pressure of the organ by the object. iii. 2.

of the same thing, not the same to every man. iv. 8:—therefore not in the thing tasted, but in the man. *ibid.*

**TAXES**—men grieved with, why they discharge their anger on the publicans. iii. 92.

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how men shall be less grieved with those necessary for their peace and defence. iii. 713. ii. 173:—are but the reward of them that watch in arms, that the labours of the rest may not be molested by the invasion of enemies. ii. 159:—are not sufficient for sudden defence of the state with arms. ii. 171.

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to teach that *Jesus is Christ*, what it is. iii. 498.

the teacher cannot accuse his disciple of injustice. iii. 508.

not the power of the teacher, but the faith of the hearer, caused the first Christians to receive for true the writings of the apostles. iii. 517.

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he that believes his lawful teacher, teaching some false consequence from this article, *Jesus is Christ*, shall be saved. iii. 601.

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**TELESINUS**—Pontius, his encounter with Sylla. ii. dedic.:—his saying, that Rome must be destroyed, as the forest that lodged the wolves and depredators of liberty. *ibid.*

**TEMPERANCE**—is a law of nature. ii. 44. iii. 144:—is a habit of abstinence from hurtful things. iv. 110.

**TEMPORAL**—and *ghostly*, a distinction insignificant. iii. 316.

*temporal* and *spiritual*, two words brought in to make men see double and mistake their lawful sovereign. iii. 460.

**TENANT**—by military service. vi. 155, 312:—of the English tenures. vi. 154-7.

**TENERIFFE**—the Peak of, not troubled with inconstant winds, why. i. 469.

**TENNIS**—the game of, likened to taking counsel. iii. 249.

**TENSION**—causes a motion from the exterior to the interior parts. i. 343.

**TERENCE**—i. 395.

**TERM**—major, minor, and middle term in a syllogism, what. i. 45.

**TERTULLIAN**—his book against Apelles, *De Carne Christi*. iv. 307, 429:—maintains that *whatsoever is not body, is nothing*. *ibid.* *ibid.*:—his doctrine not condemned by the council of Nice. *ibid.* 398:—his words, *light of light*, put in the Nicene creed. iv. 392:—speaks of the soul as of an invisible body. iv. 429.

**TESTAMENT**—of the *Old*, the canonical books those acknowledged by St. Jerome. iii. 367:—of the *New*, all equally acknowledged by all Christian Churches. *ibid.* the whole of the *Old*, set forth in its present form after the Captivity, and before the time of Ptolomæus Philadelphus. iii. 373.

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- the scope of the Old and New Testament, to convert men to the obedience of God. iii. 377.
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- THAMES—the tides in. vii. 111:—how it becomes frozen over. vii. 123.
- THANKSGIVING—part of worship natural. iii. 349. ii. 216:—also in different times and places differently used, part of worship arbitrary. iii. 349:—part of divine worship, as being signs of an intention to honour. iii. 353. ii. 216:—differ from prayers, *how, ibid. ibid.*:—the end of both, *what, ibid.*
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- THENSA—and *vehiculum Deorum*, *what*. iii. 662.
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- THEOREM—the invention of theorems, is *what*. vii. 188.
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- THESEUS—dispute amongst the sophisters of Athens, as to the identity of his ship. i. 135-6.
- θηρεσ—were *what*. iii. 648.
- THIEF—upon the cross, testified no belief of any article but this, *Jesus is Christ*. iii. 592. ii. 307 n. 310:—will be raised by Christ at his coming again, to life eternal. iii. 636:—attributes the kingdom to Christ. ii. 255:—lies dead till the general resurrection. iv. 354.
- THING—effects and appearances of things, are the faculties or powers of bodies. i. 5.
- thing*, a name applied to whatsoever we name, though that which we name be not always a thing. i. 18.
- things not absolute or relative, univocal or equivocal, but names only. i. 23.
- the diversities of things are not, as those of names, to be searched out and determined by the distinctions of logic. i. 27.
- that the kinds of things are not infinite, what arguments have been taken by some. i. 28.
- a thing, one thing, and a very thing, are equivalent to one another*, a trifling and childish saying of the metaphysicians. i. 35-6.
- things, as signs, do not promise what they do not perform. i. 57:—do not in fact promise at all, but we from them. *ib.*
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- things, in what sense called *universal*. i. 67:—in what sense, *singular*. i. 68.
- the universal knowledge of things, how to be attained. i. 69.
- things may be considered, or brought into account, either as internal accidents of our own mind, or as species of external things. i. 92:—in what manner to be considered in *Philosophia Prima*. *ibid.*
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- all things, in respect of their causes, come to pass with equal necessity. i. 127.
- that a thing generated should have no cause, not intelligible. i. 127.
- things *present* are obvious to the sense, things *to come* to reason only. ii. 48.
- the things that are *really* in the world without us, are *motions* caused by apparitions. iv. 8.
- no thing takes beginning from itself, but from the action of some external agent. iv. 274.
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- THOMAS—Saint, is said to have written on

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the secret thoughts of man run over all things, holy, profane, clean, obscene, without shame or blame. iii. 59:—the most sober men, when alone and without employment of the mind, would be unwilling the vanity and extravagance of their thoughts should then be publicly seen. iii. 64.

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- yond nature, often stumble on those truths which are pressed upon them by nature. iii. 39.
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- produces nothing but truth. vii. 62.
- TRUST**—the good man deceived by too much. iii. *introd.*:—the evil man, by too little. *ibid.*
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- UNDERSTANDING**—is the imagination raised by words, or other voluntary signs. iii. 11:—is common to man and beast. *ibid.*
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**ZECHARIAH**—prophecied in the Captivity. iii. 373:—his text, *two parts therein shall be cut off and die* &c. iii. 596, 631, 633.

**ZEDEKIAH**—the false prophet. iii. 385.

**ZENO**—his famous argument against motion, in what it consisted. i. 63:—believed it himself to be true. *ibid.*:—wherein false. *ibid.*:—taught his school in the



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| <p><i>Stoa</i>. iii. 667. vi. 98 :—the story of his beating his man. iv. 251. v. 147.</p> <p>ZEPHANIAH—the prophet. iii. 373.</p> <p>ζέω, ζύμη—i. 324 :—<i>fermentation</i>, or the motion which congregates homogeneous, and dissipates heterogeneous bodies. ib.</p> <p>ZION—is in Jerusalem on earth. iii. 439.</p> | <p>ZODIAC—a latitude of about 16 degrees. i. 429 :—within it are contained the orbits of all the planets. <i>ibid</i>.</p> <p>ζωγρία—taking alive. iii. 189 :—now called <i>quarter</i>, <i>ibid</i>.</p> <p>ζών πολυτεδόν—man so called by the Greeks. ii. 3.</p> |
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END OF VOL. XI.

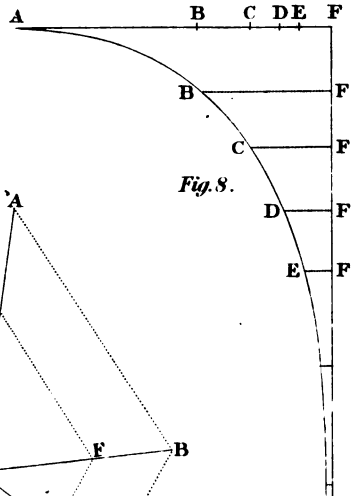
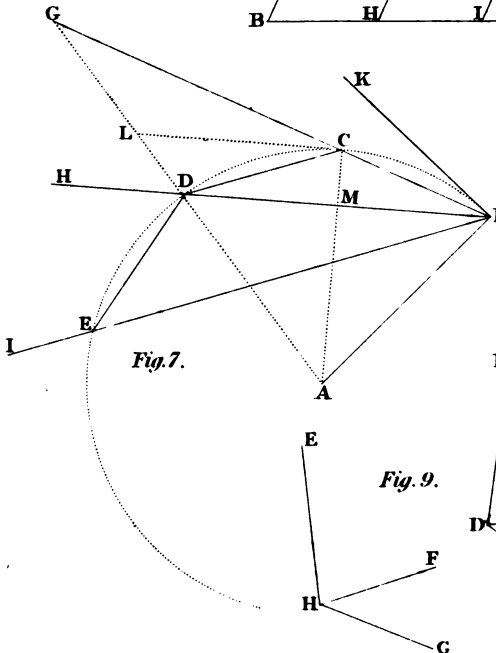
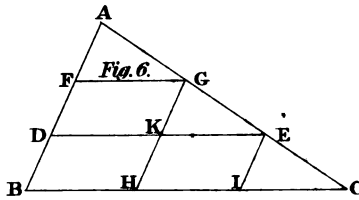
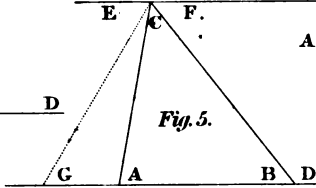
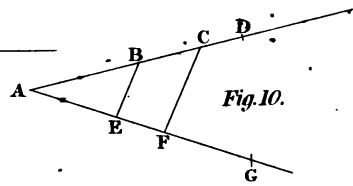
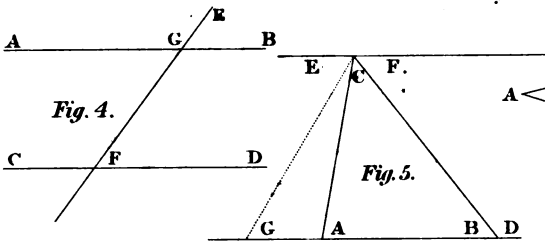
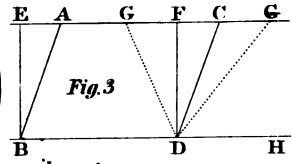
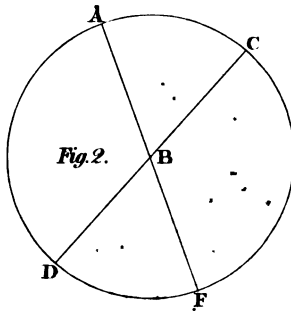
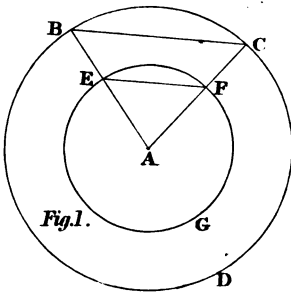
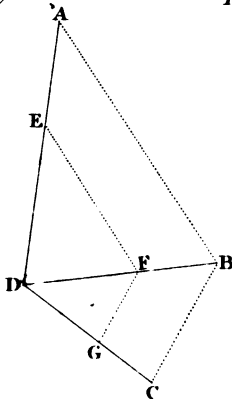
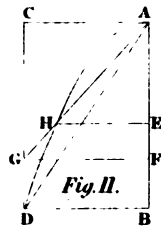
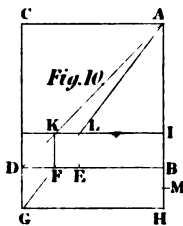
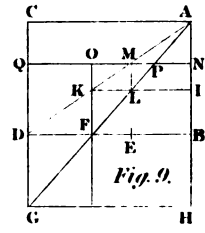
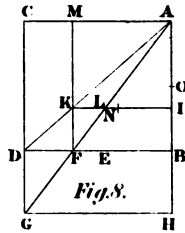
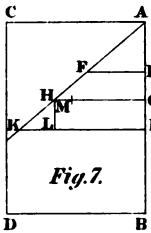
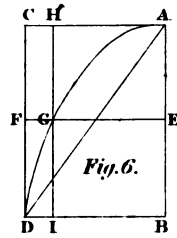
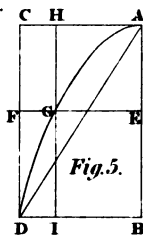
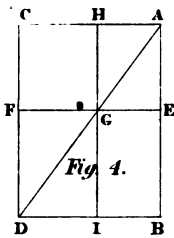
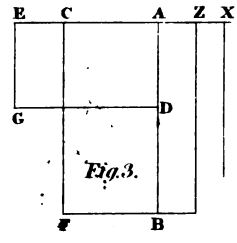
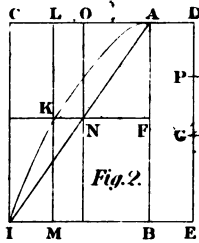
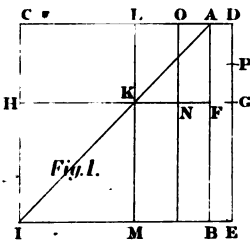
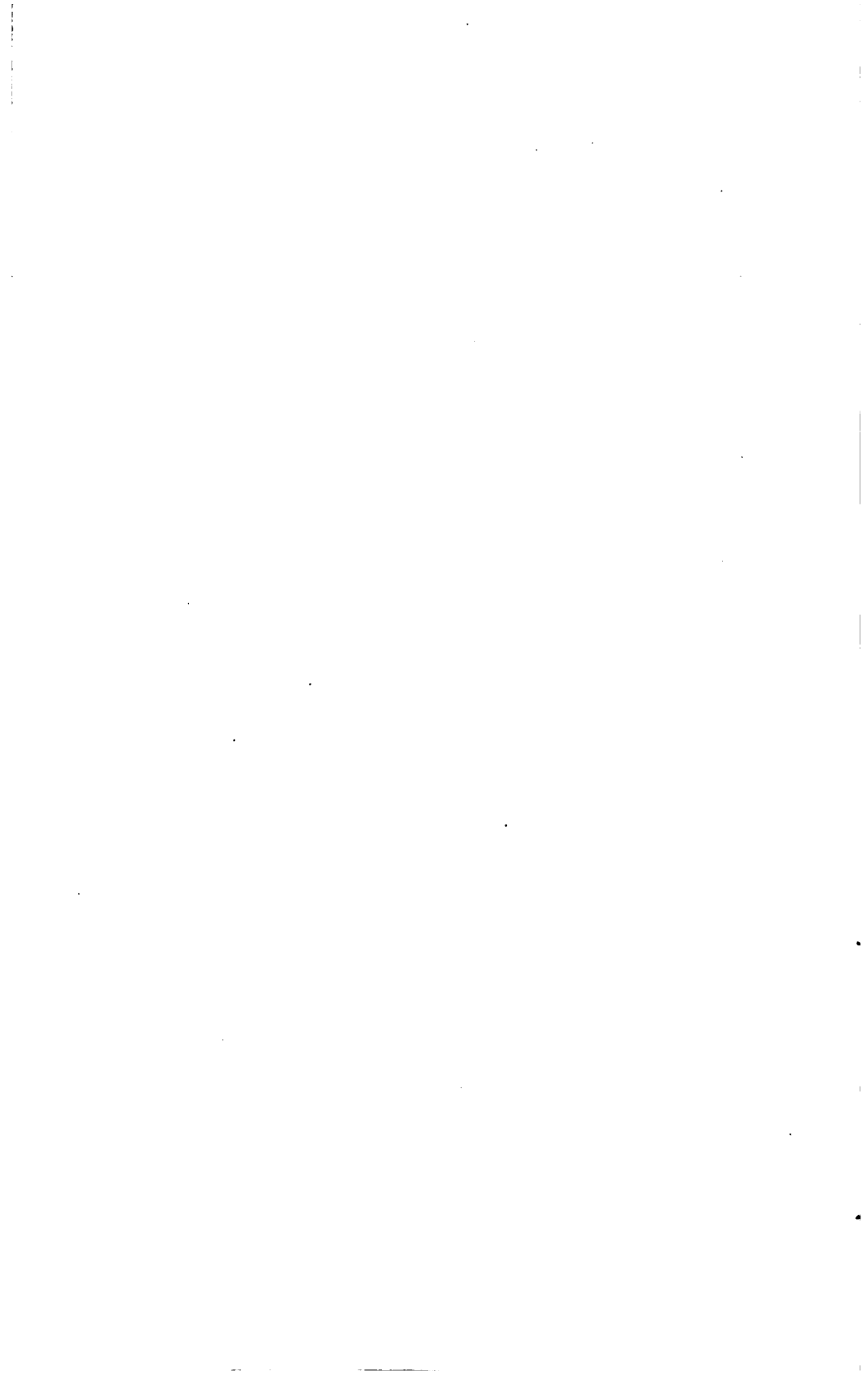


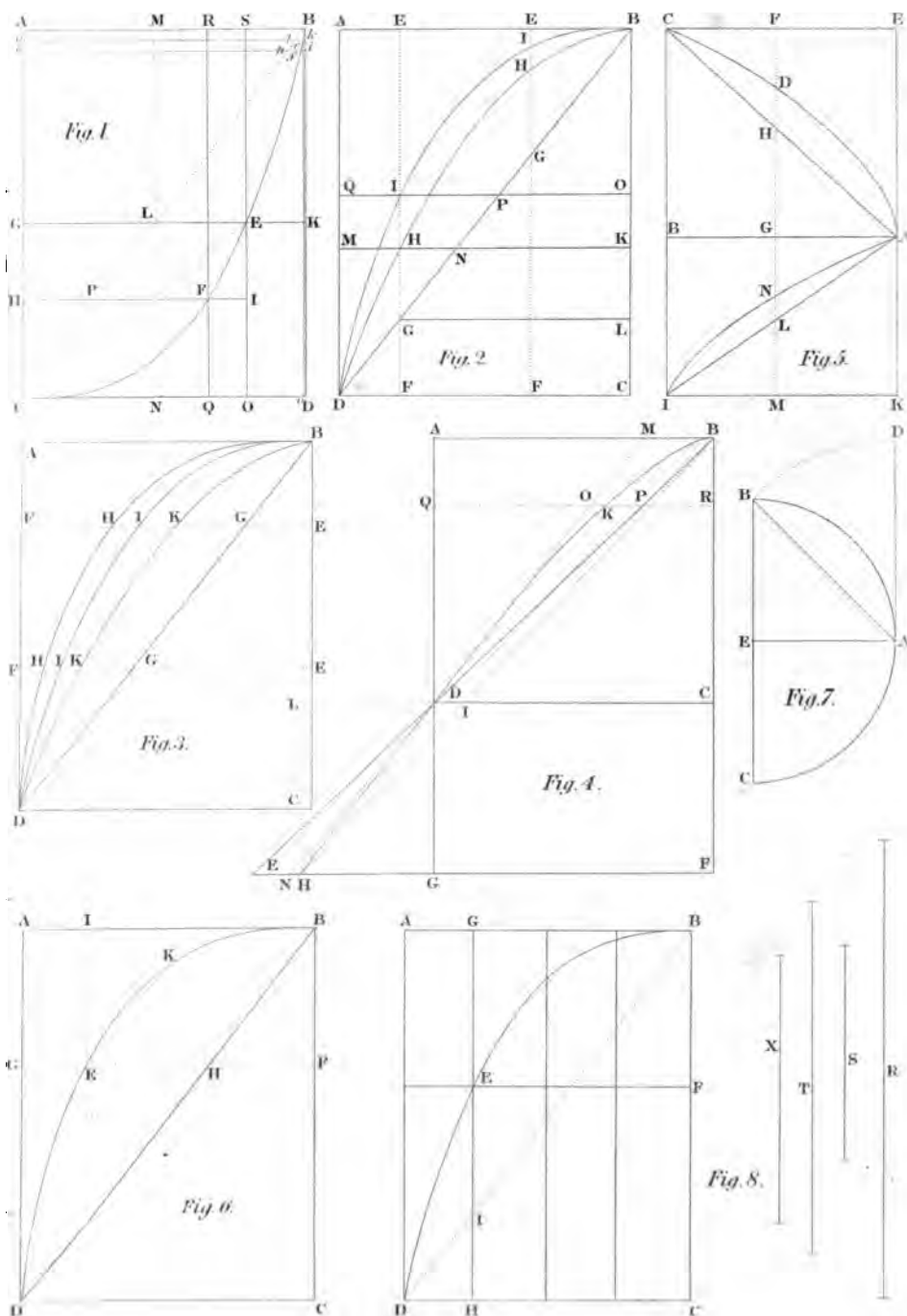
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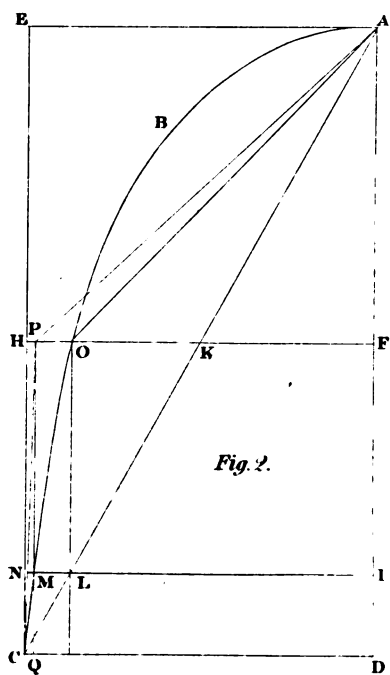
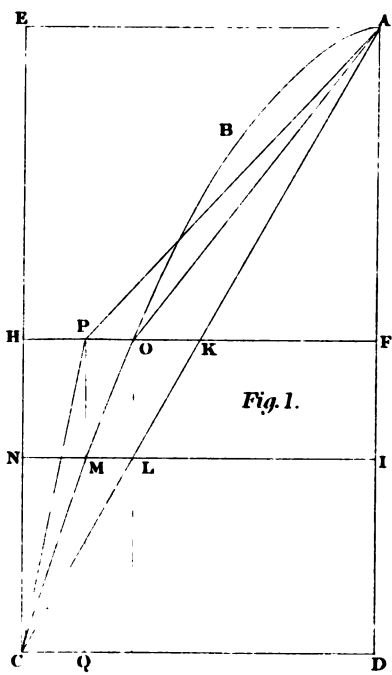






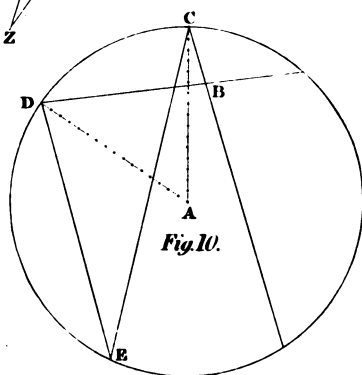
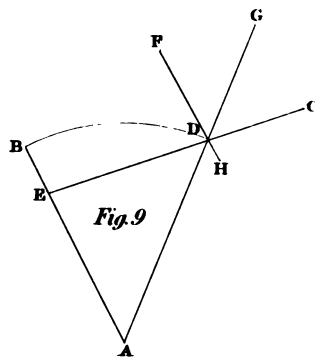
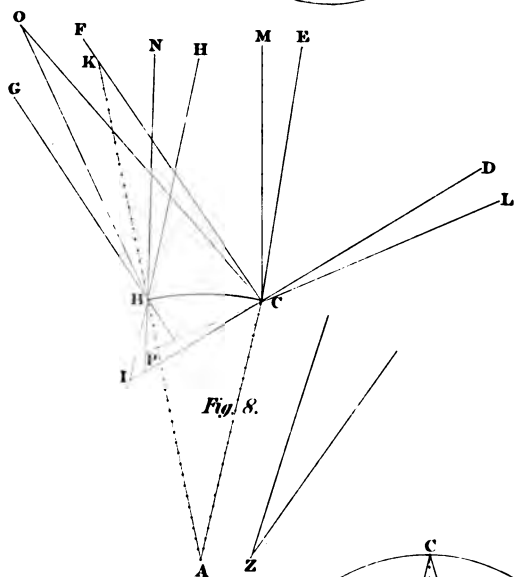
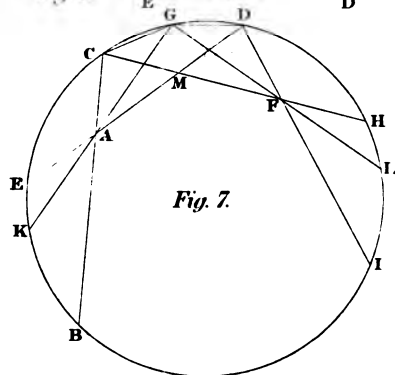
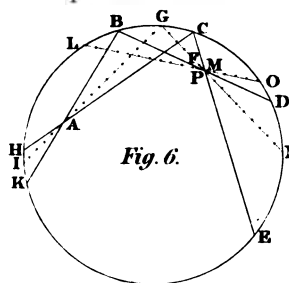
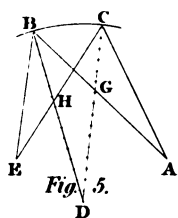
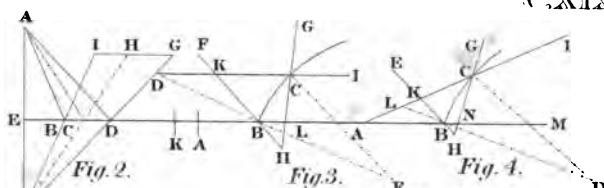
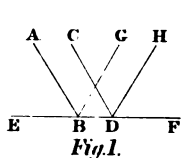




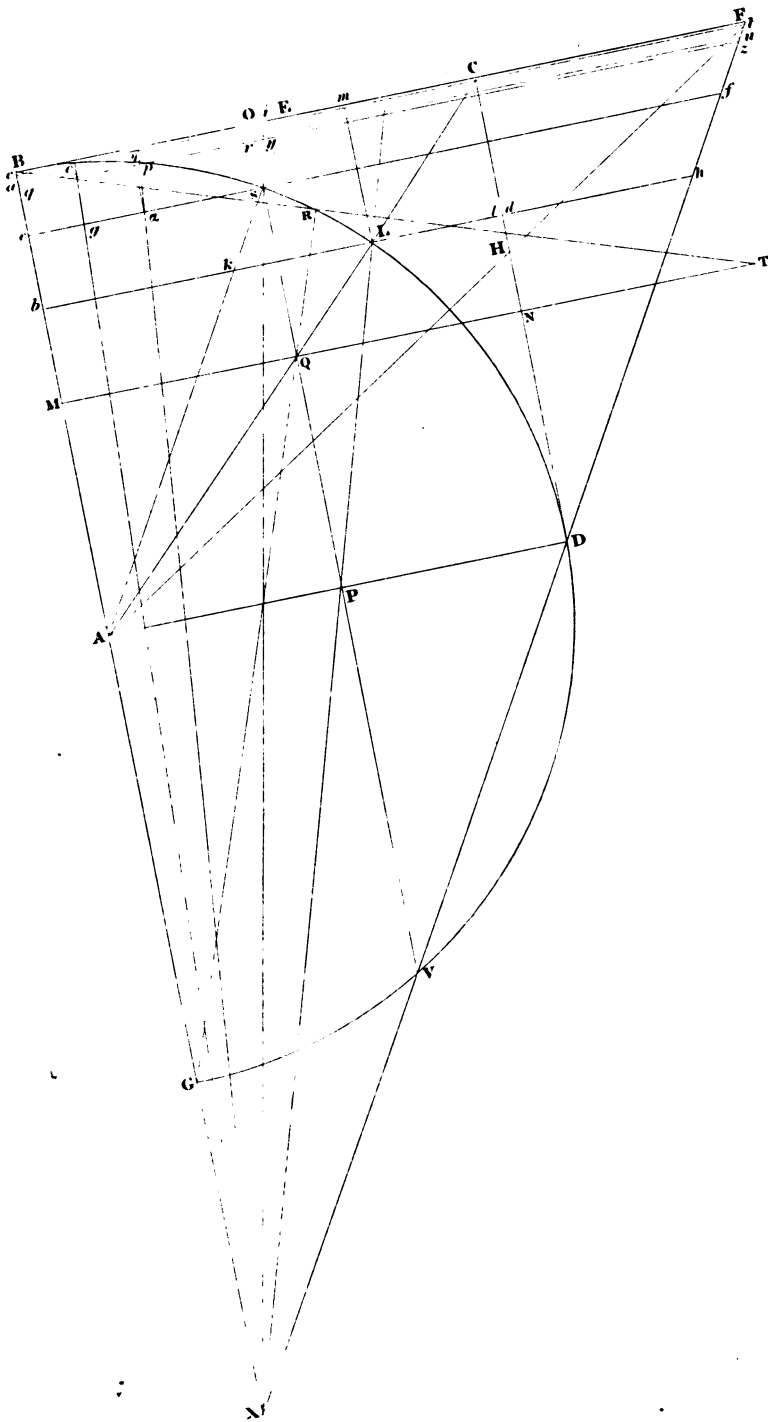




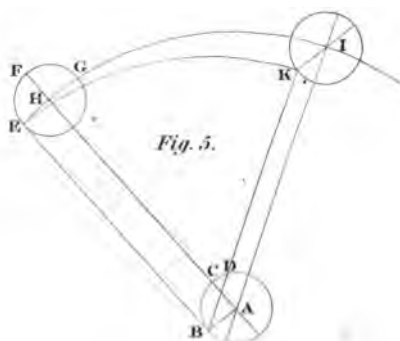
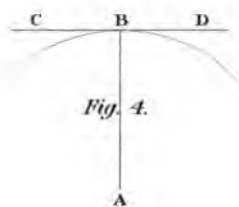
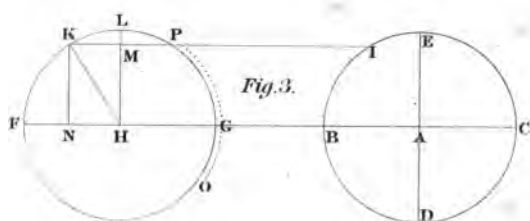
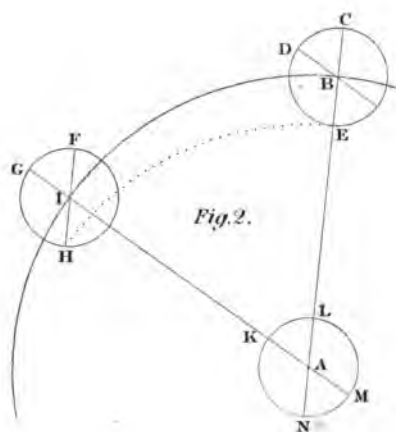
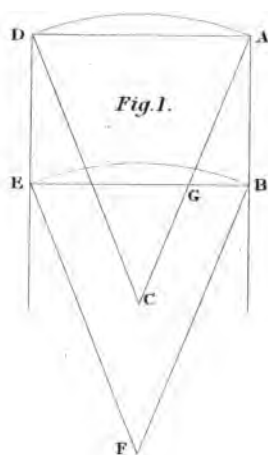




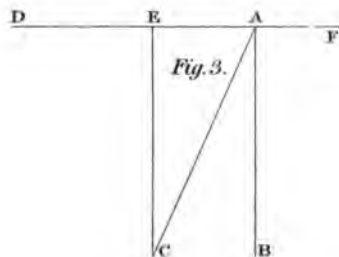
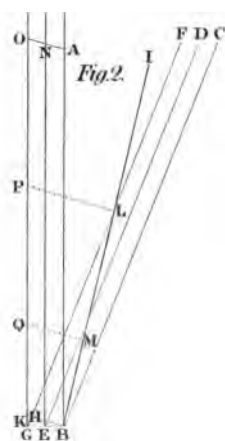
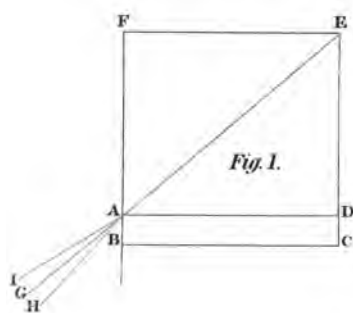






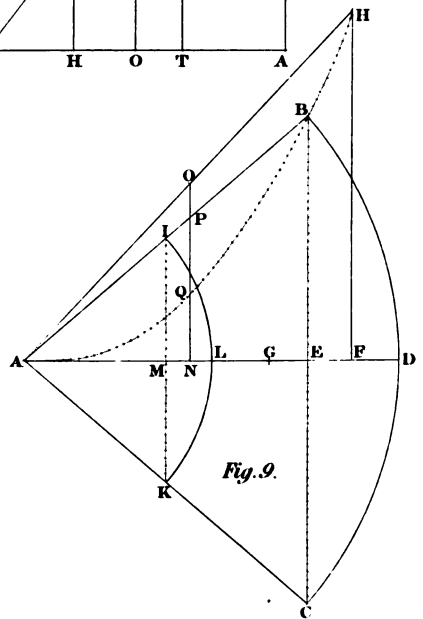
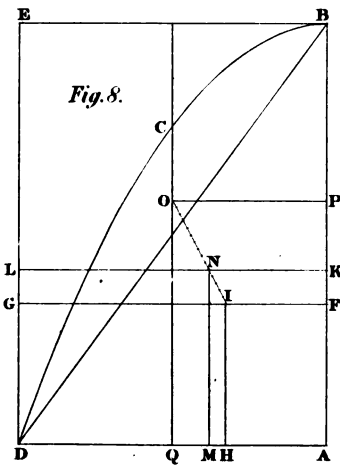
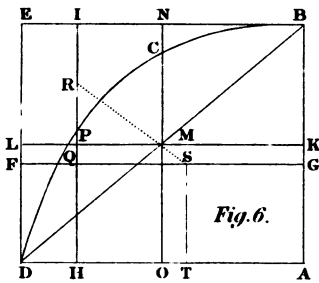
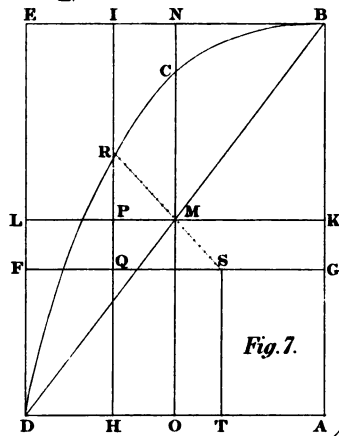
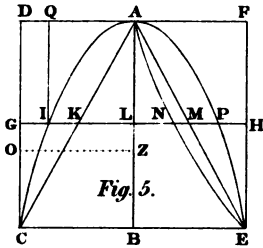
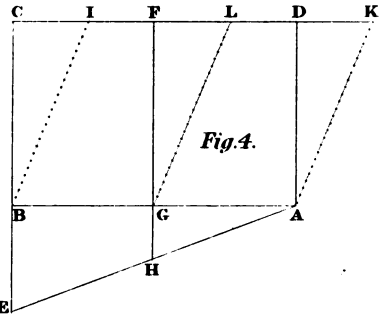
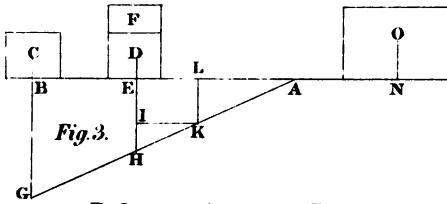
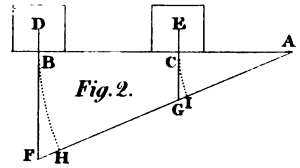
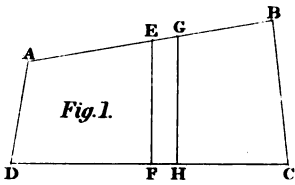


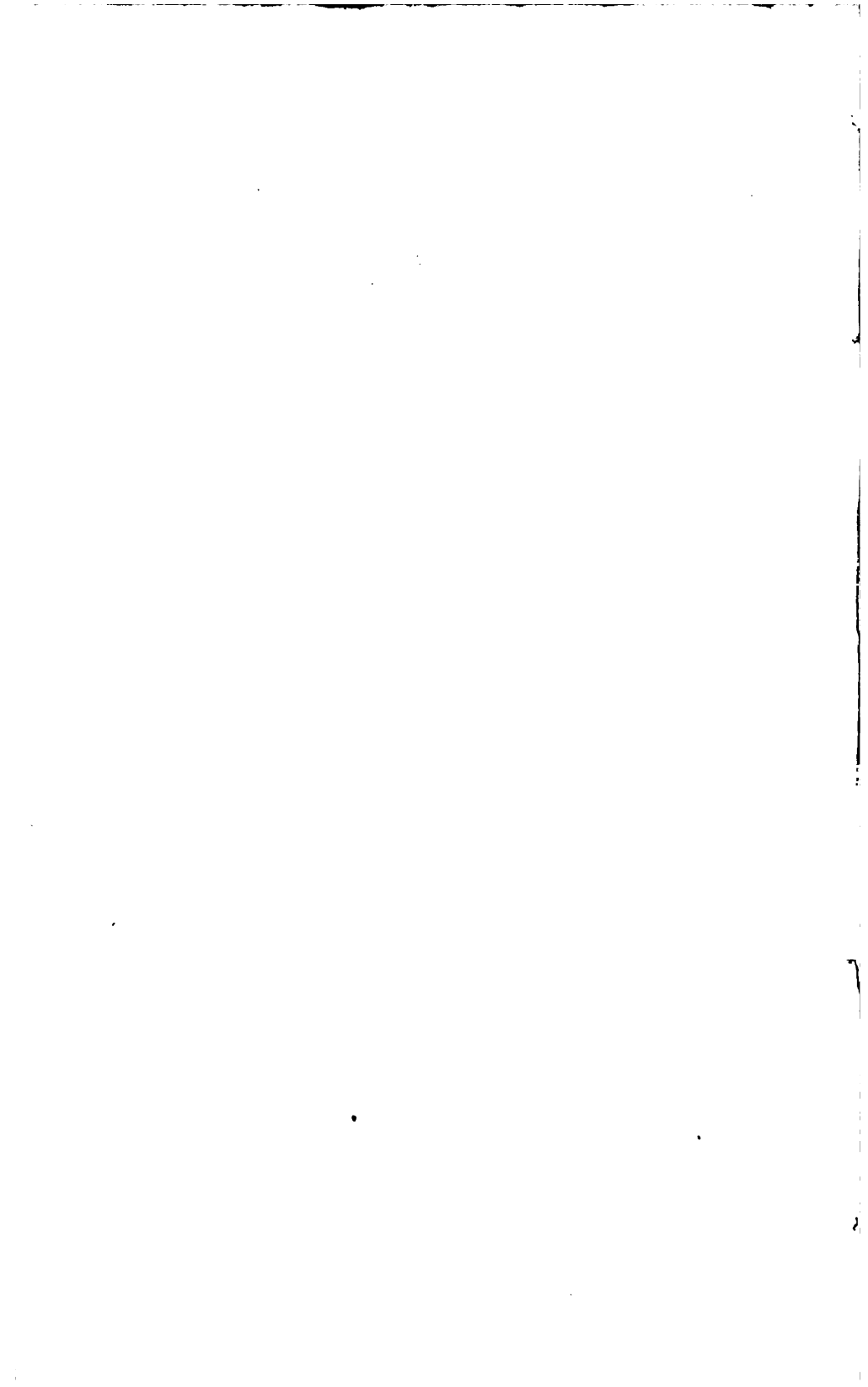




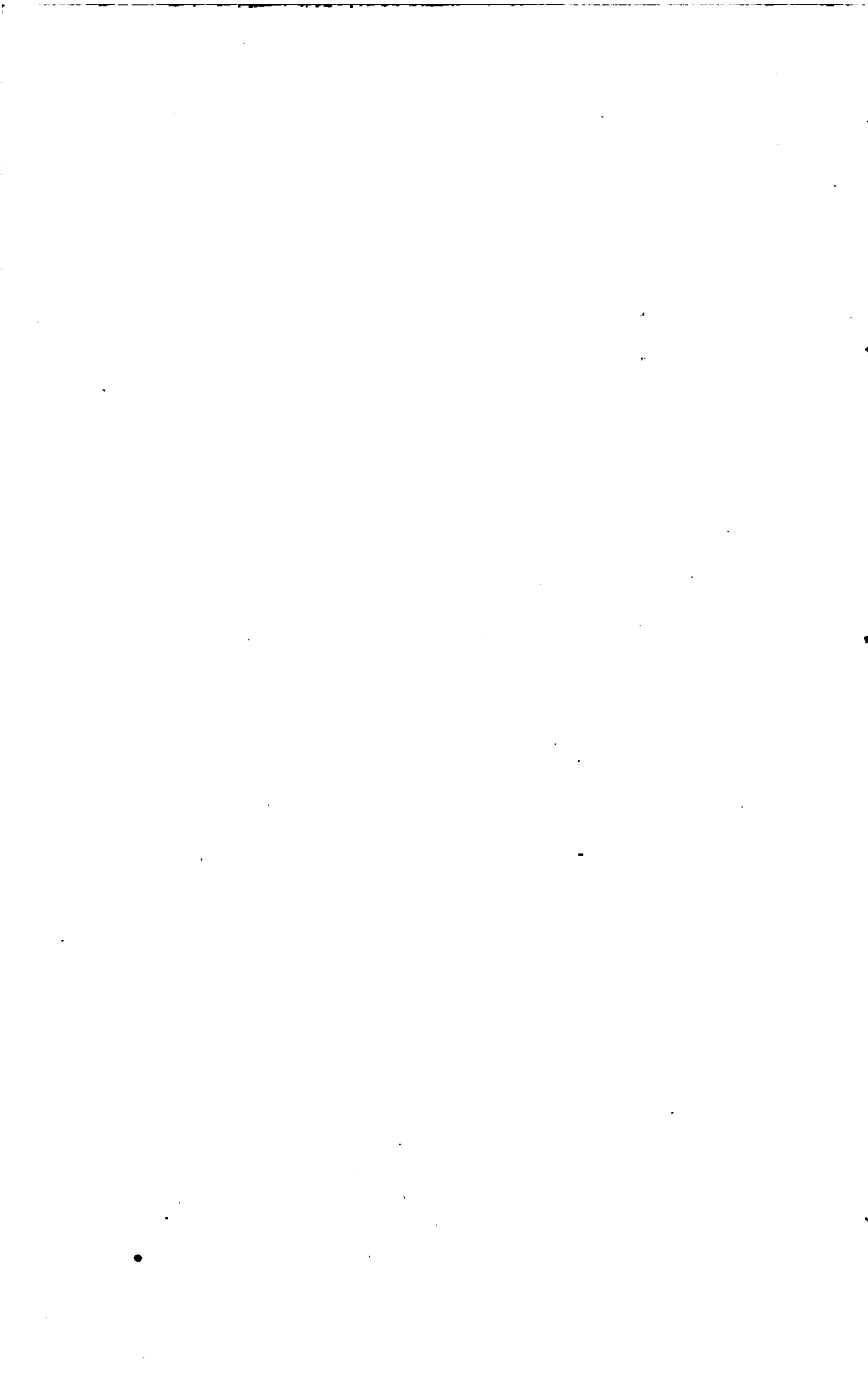


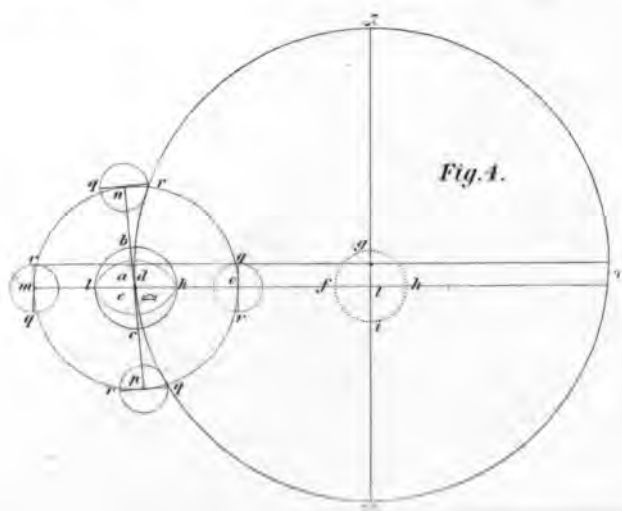
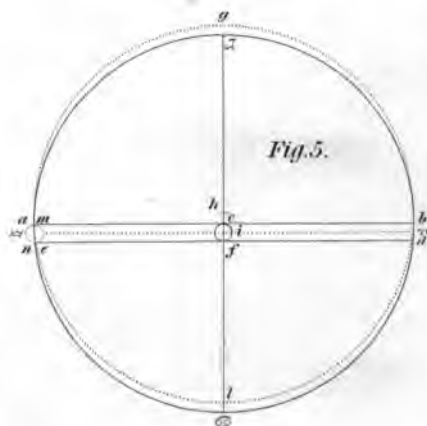
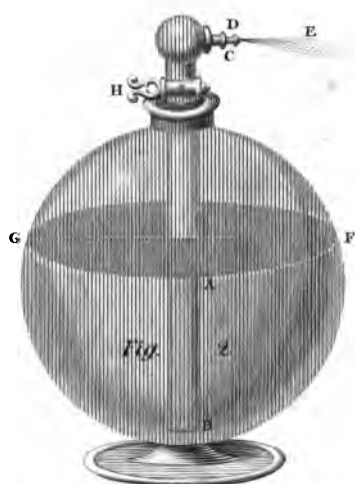
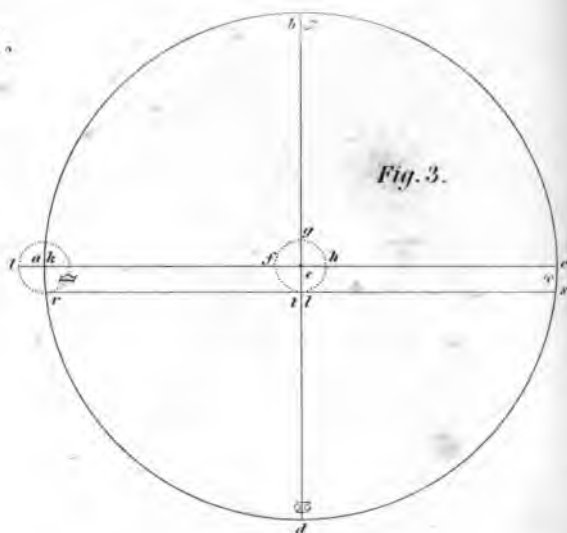
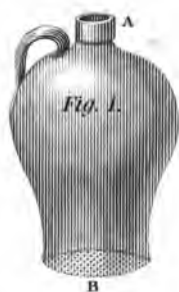




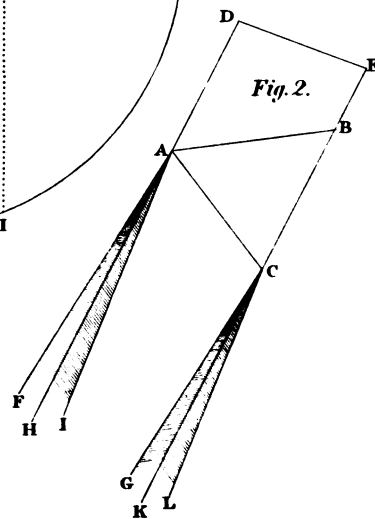
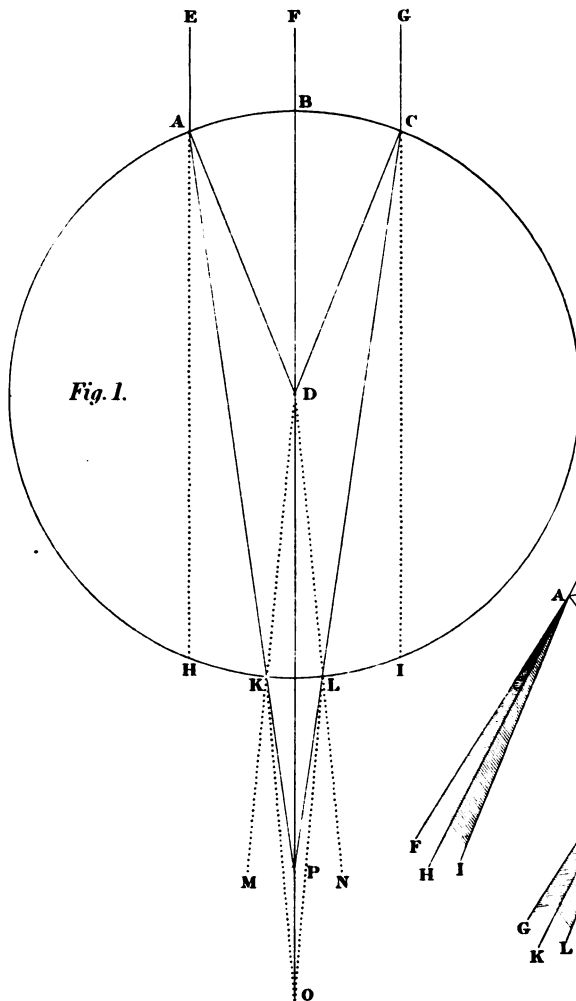














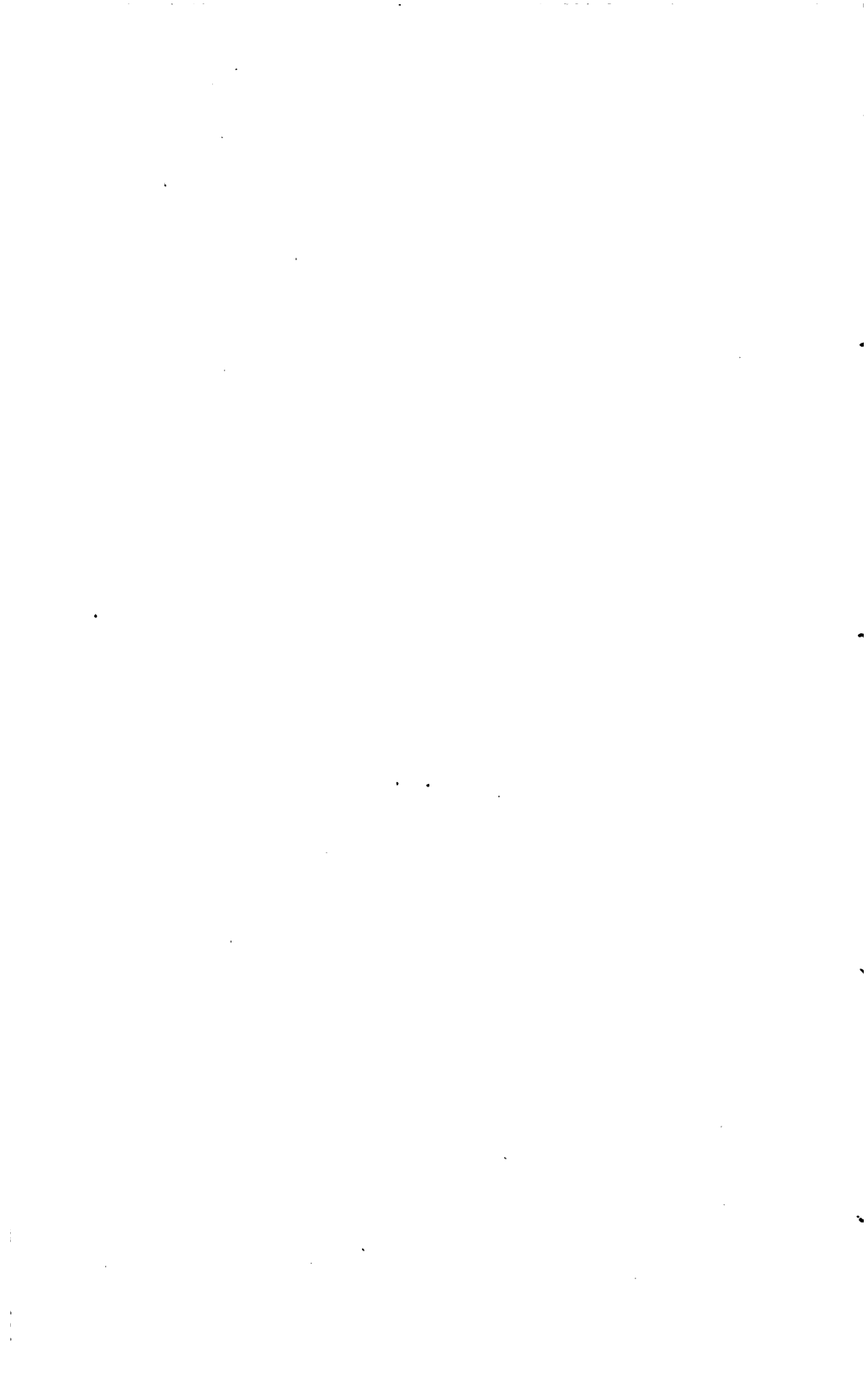


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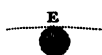
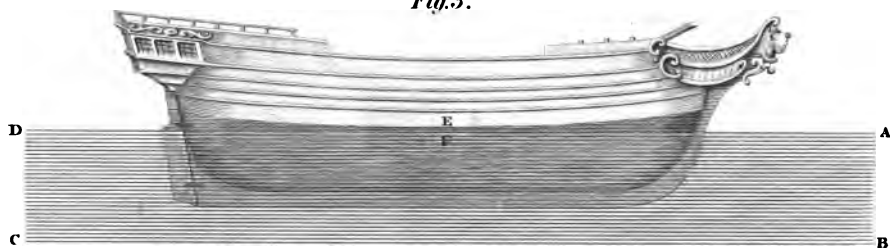


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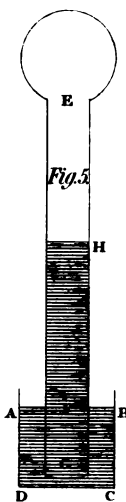


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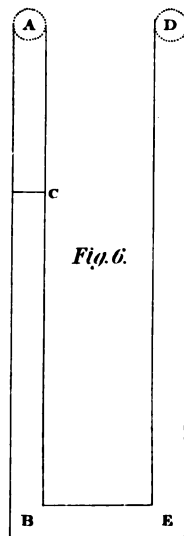


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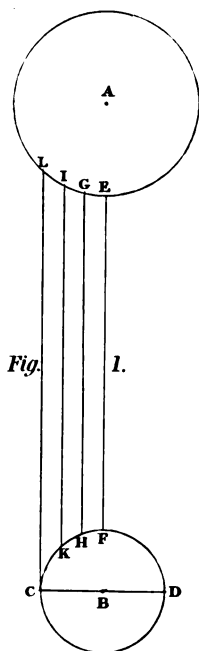


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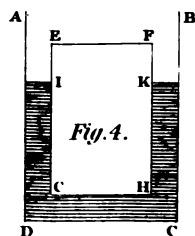
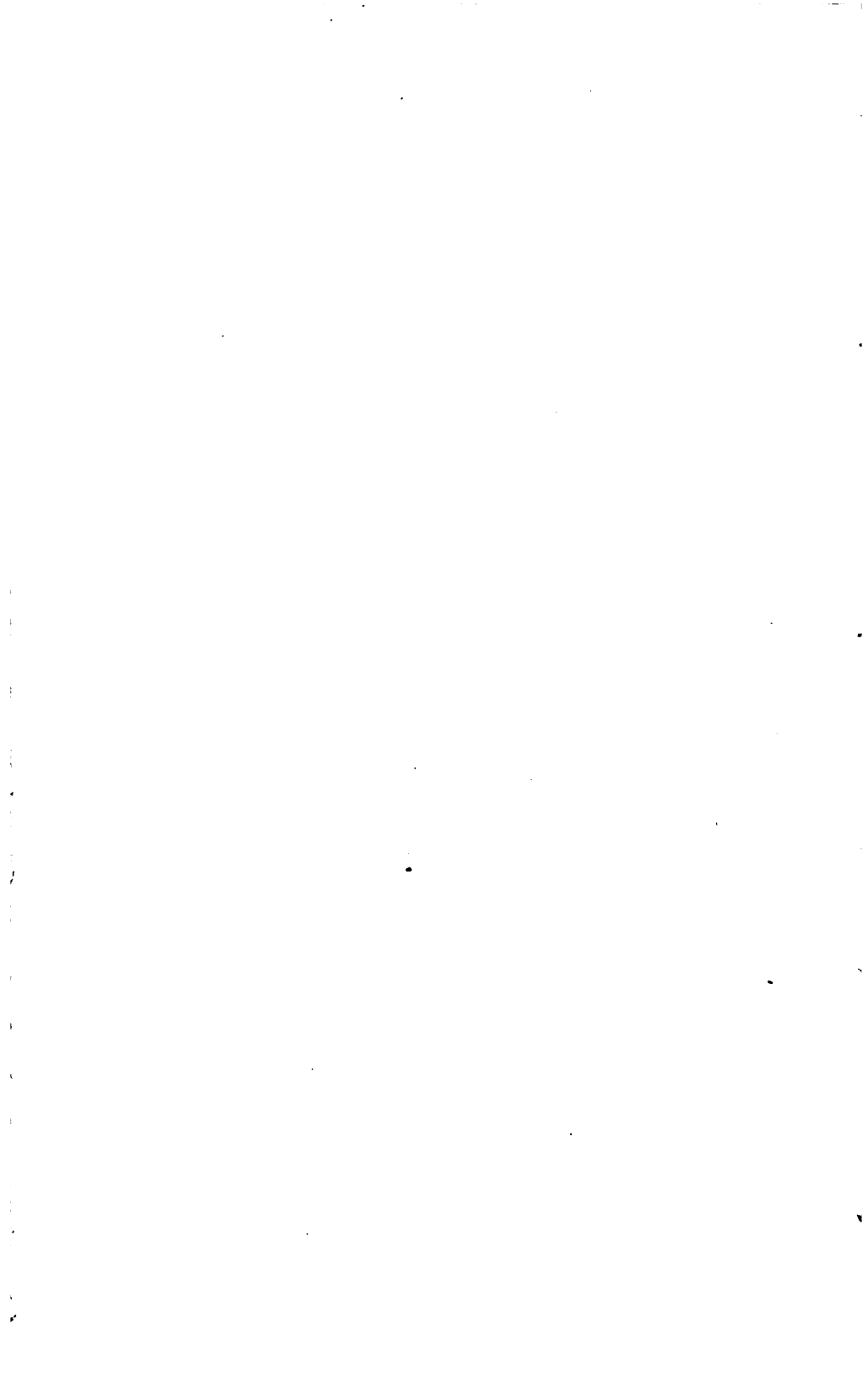
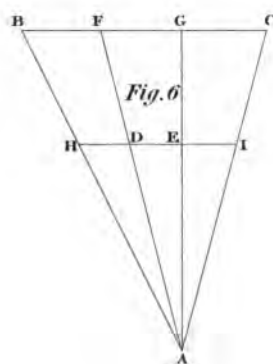
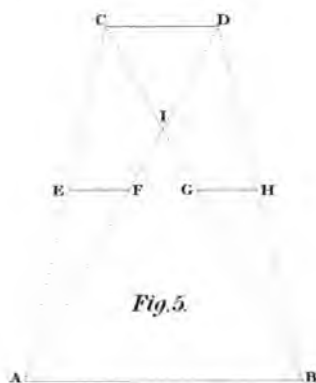
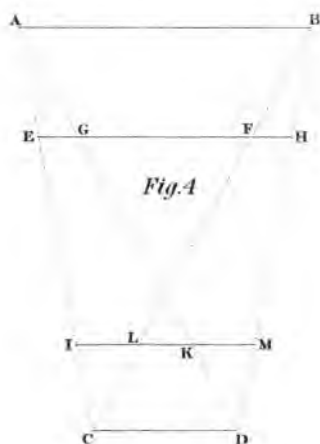
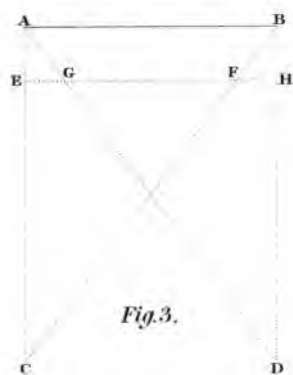
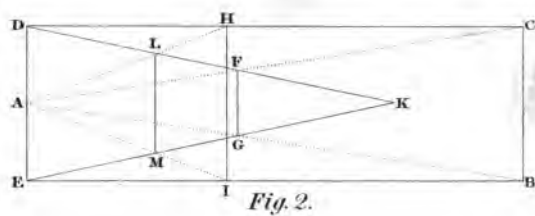
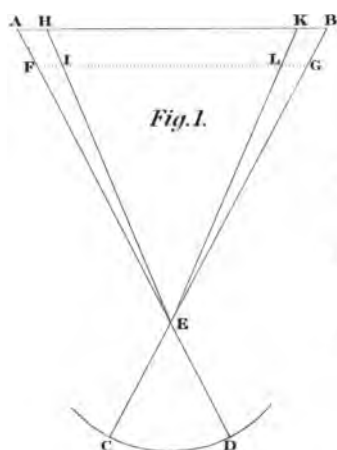
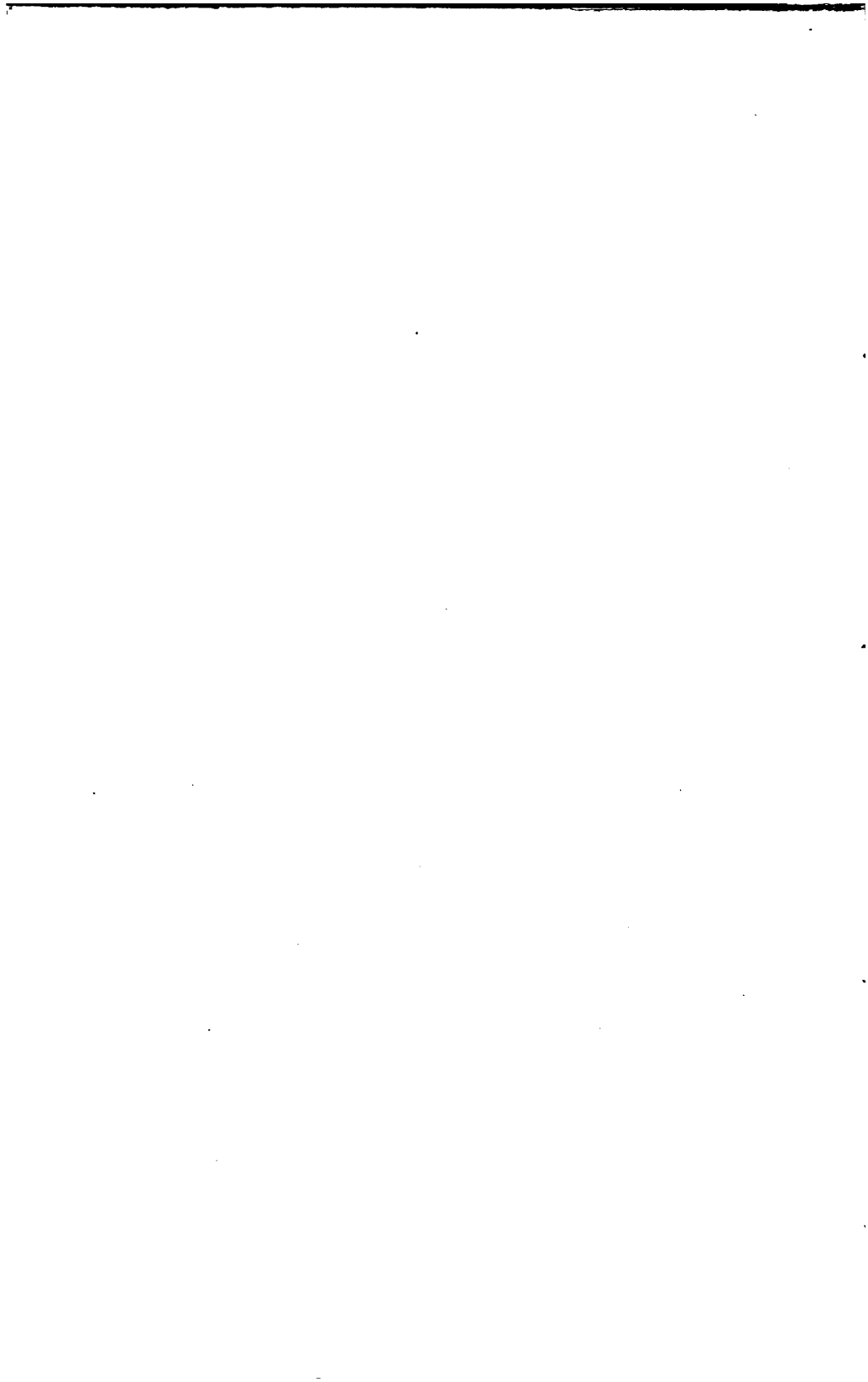


Fig. 4.







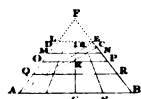


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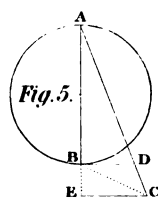


Fig. 5.



Fig. 7.

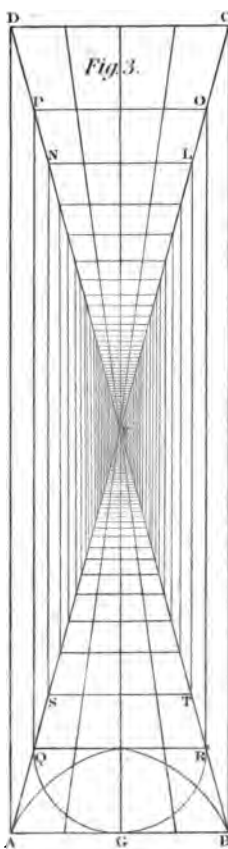


Fig. 3.

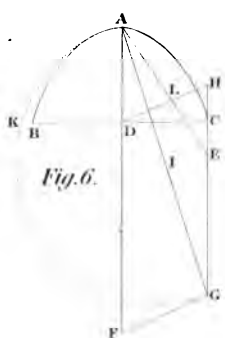


Fig. 6.

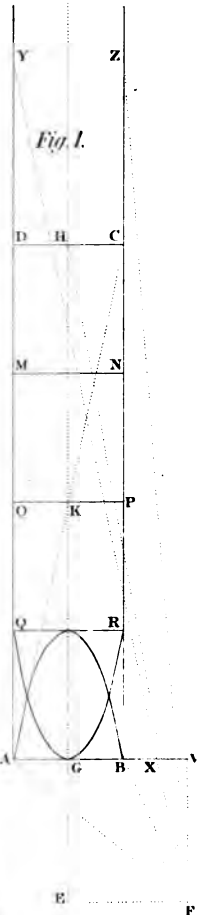


Fig. 1.

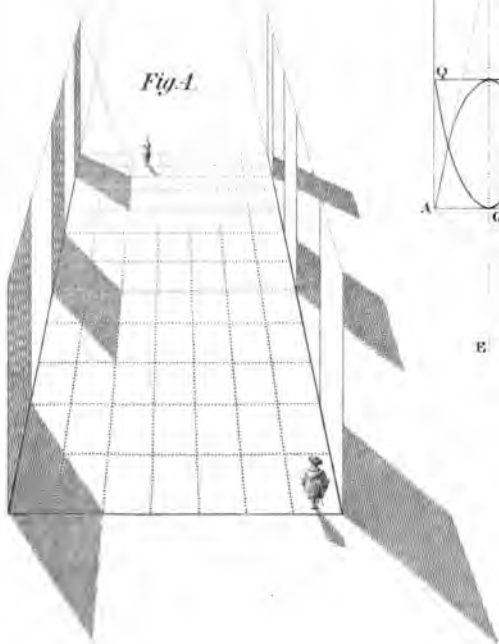
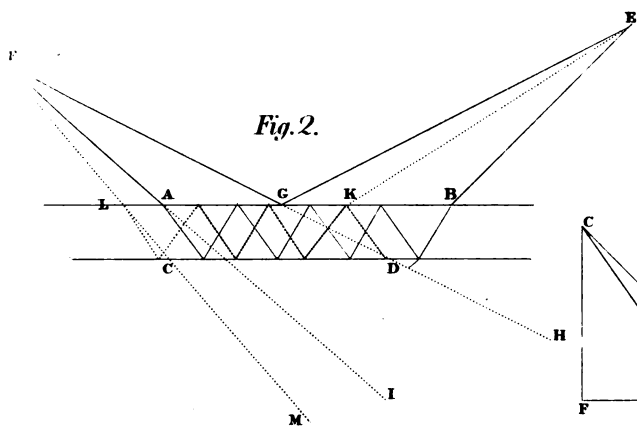
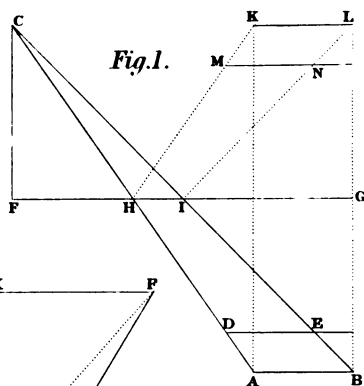


Fig. 4.

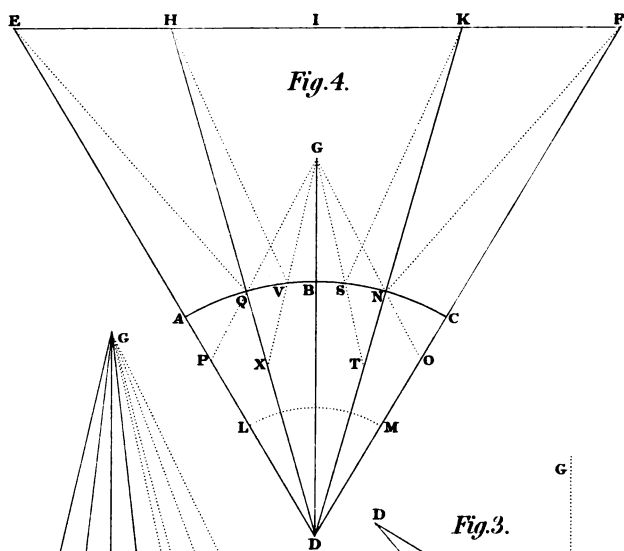




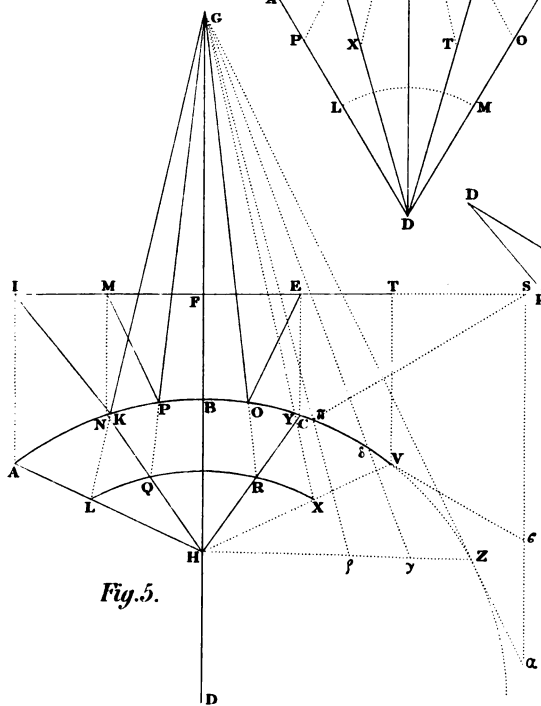
*Fig. 2.*



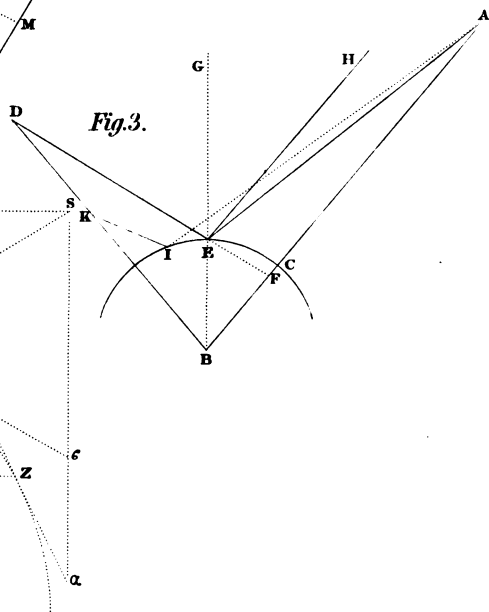
*Fig.1.*



*Fig.4.*

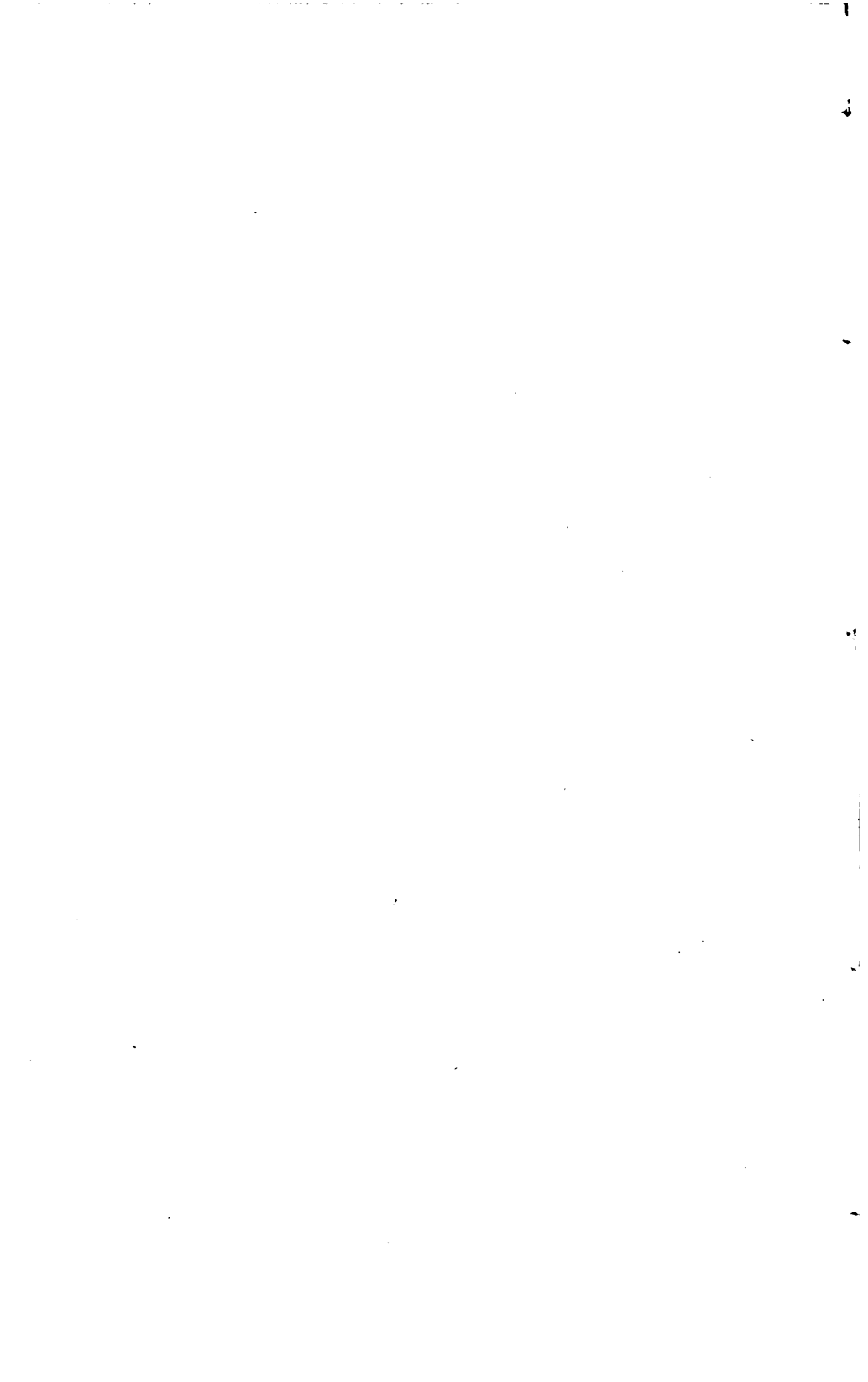


*Fig.5.*

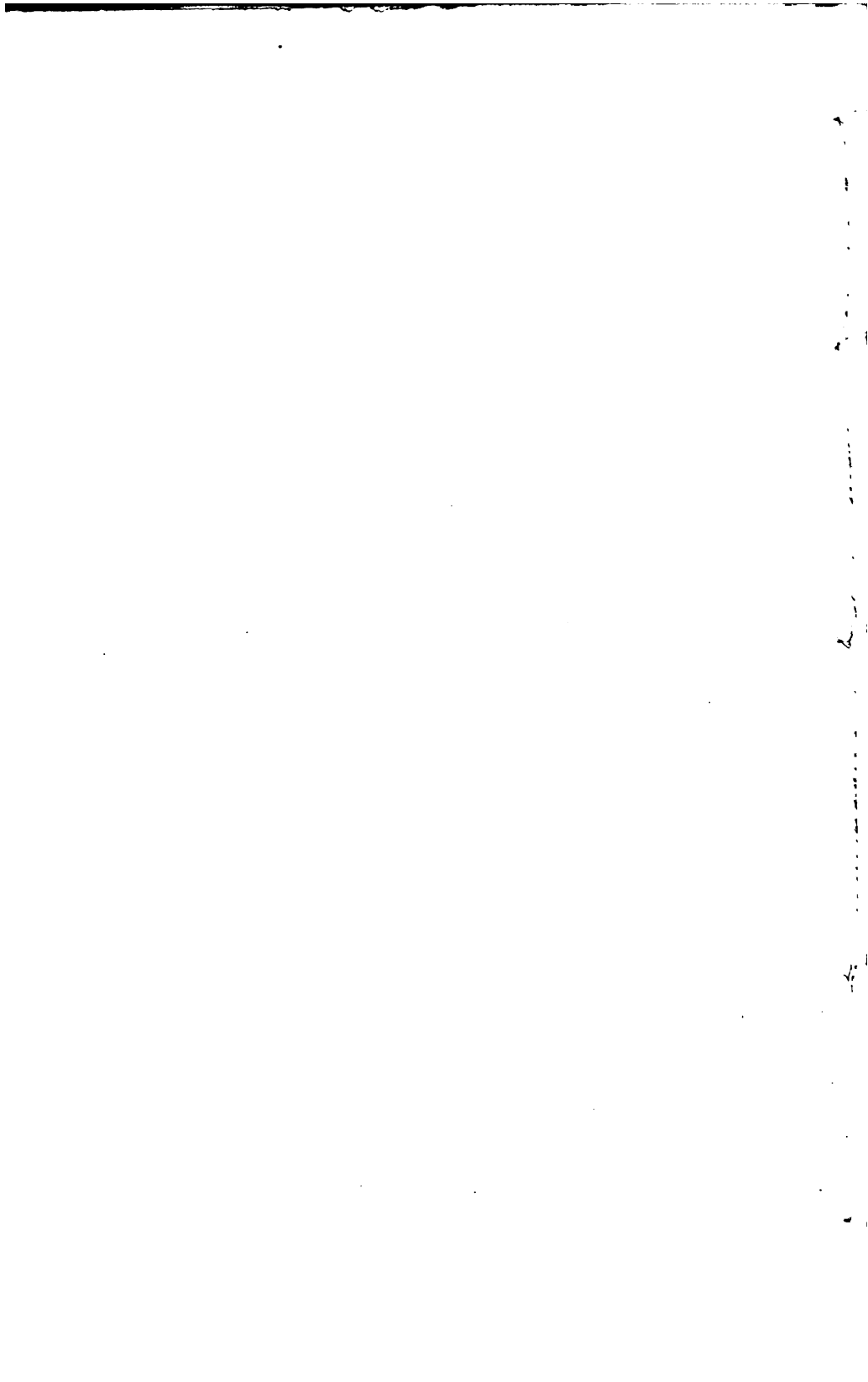


*Fig.3.*









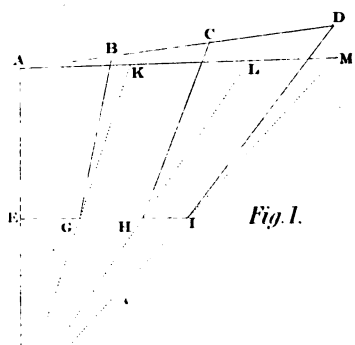


Fig. 1.

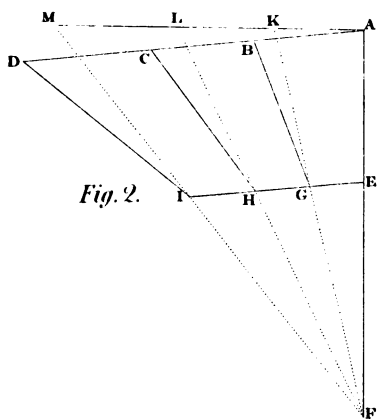


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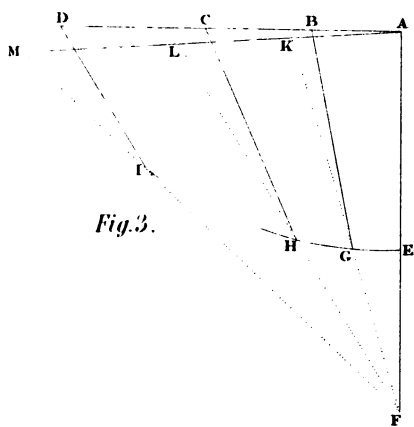


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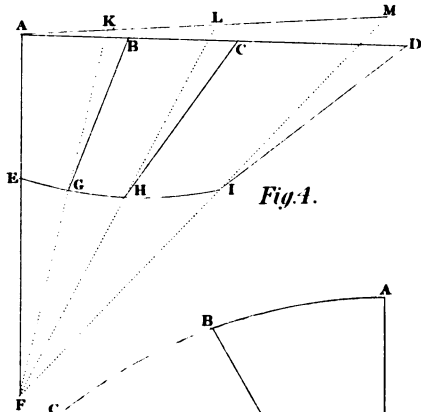


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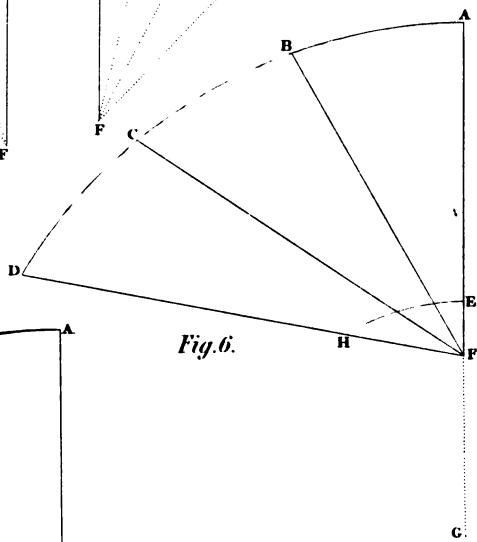


Fig. 6.

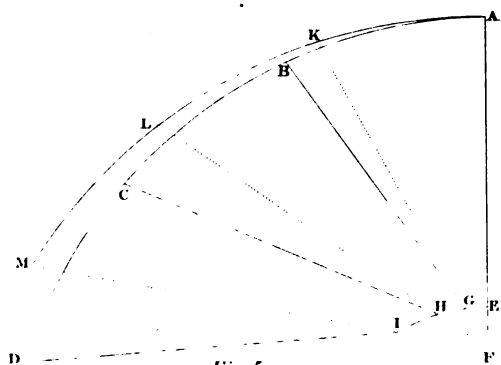
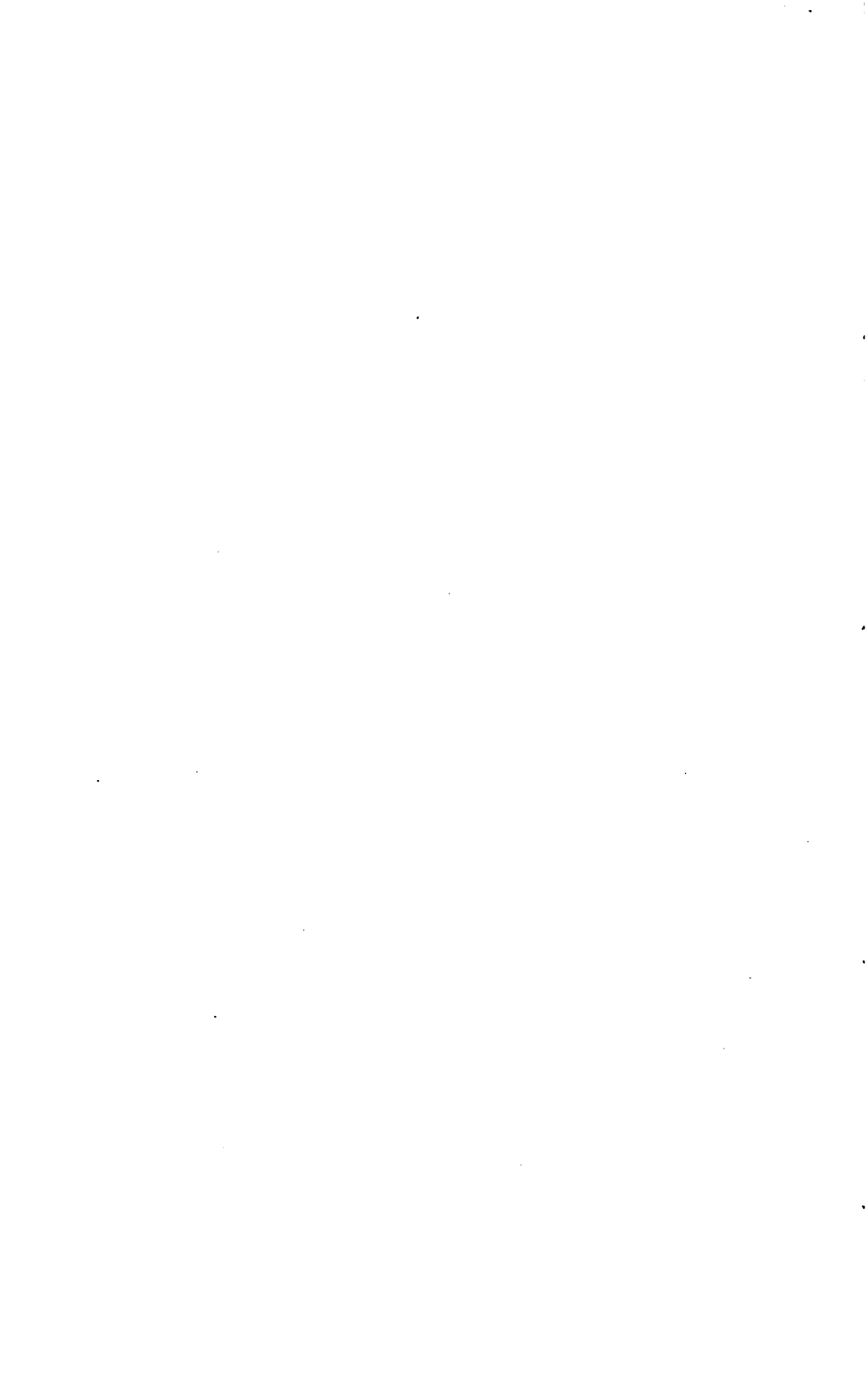
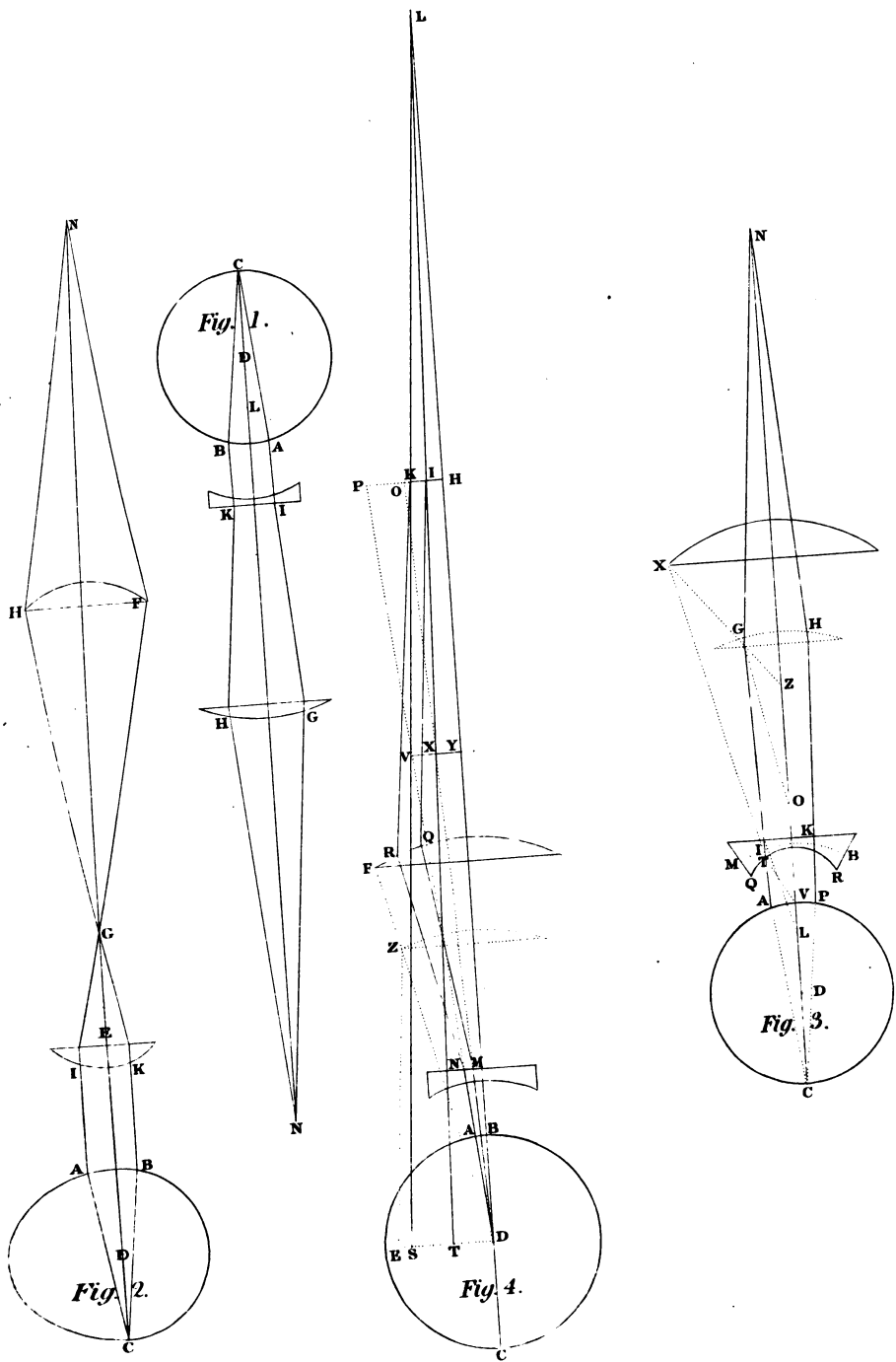


Fig. 5.



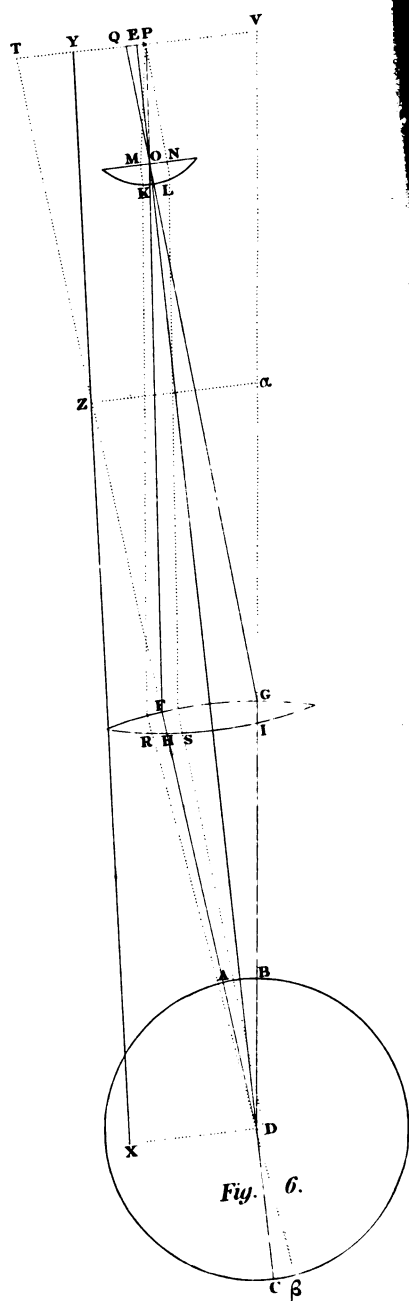
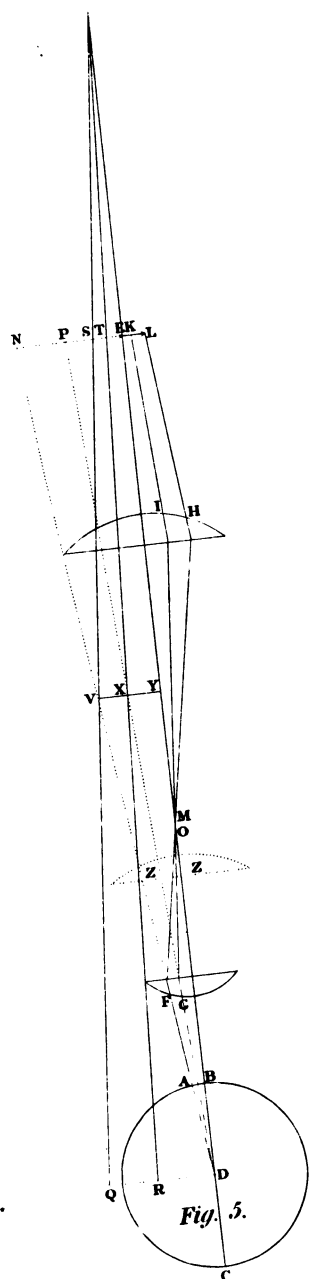


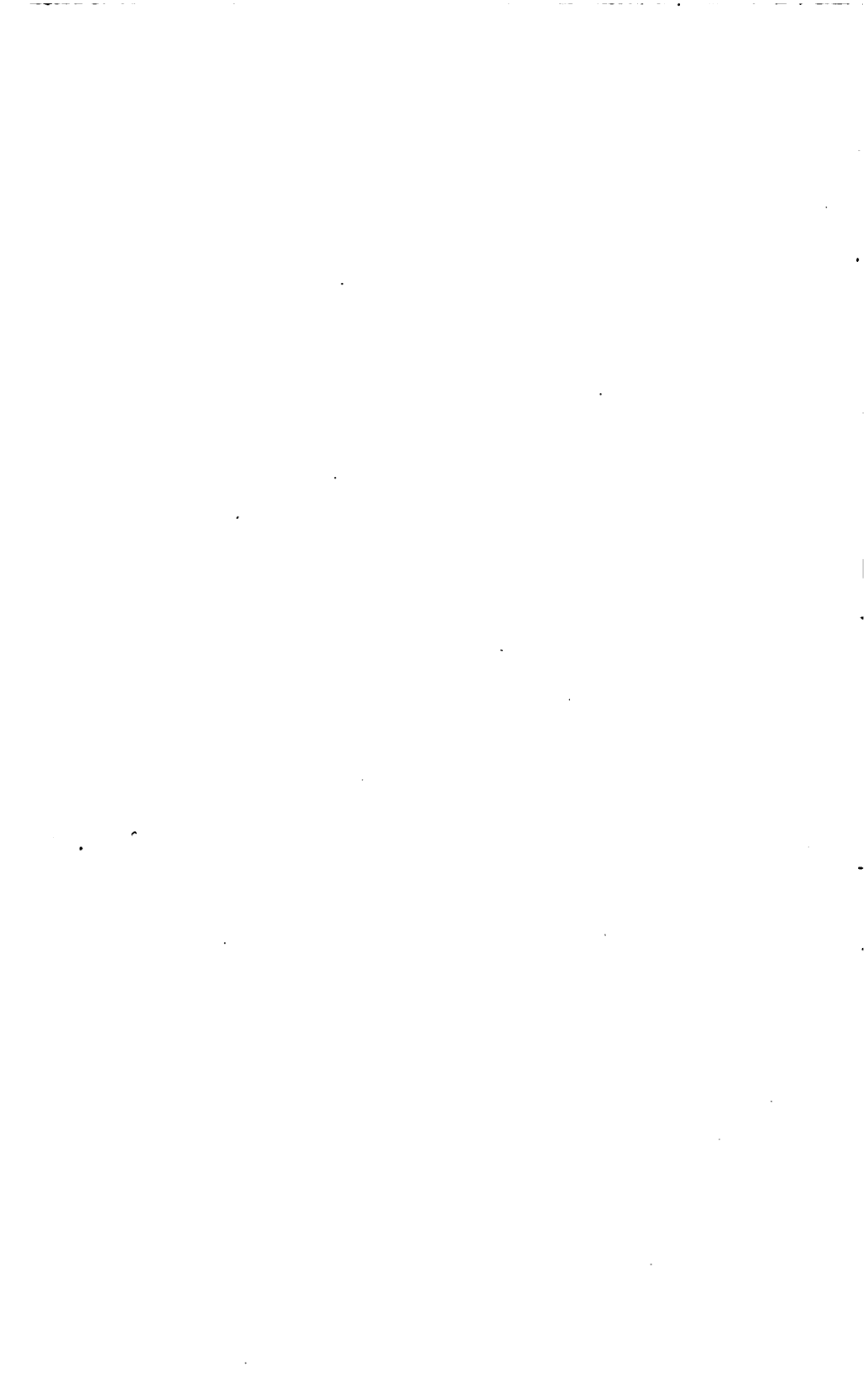


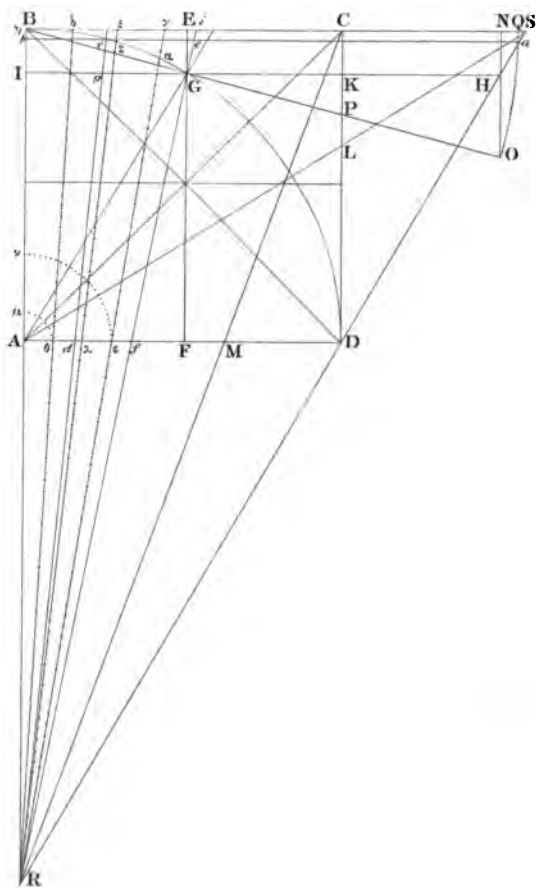




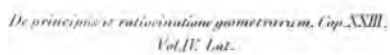


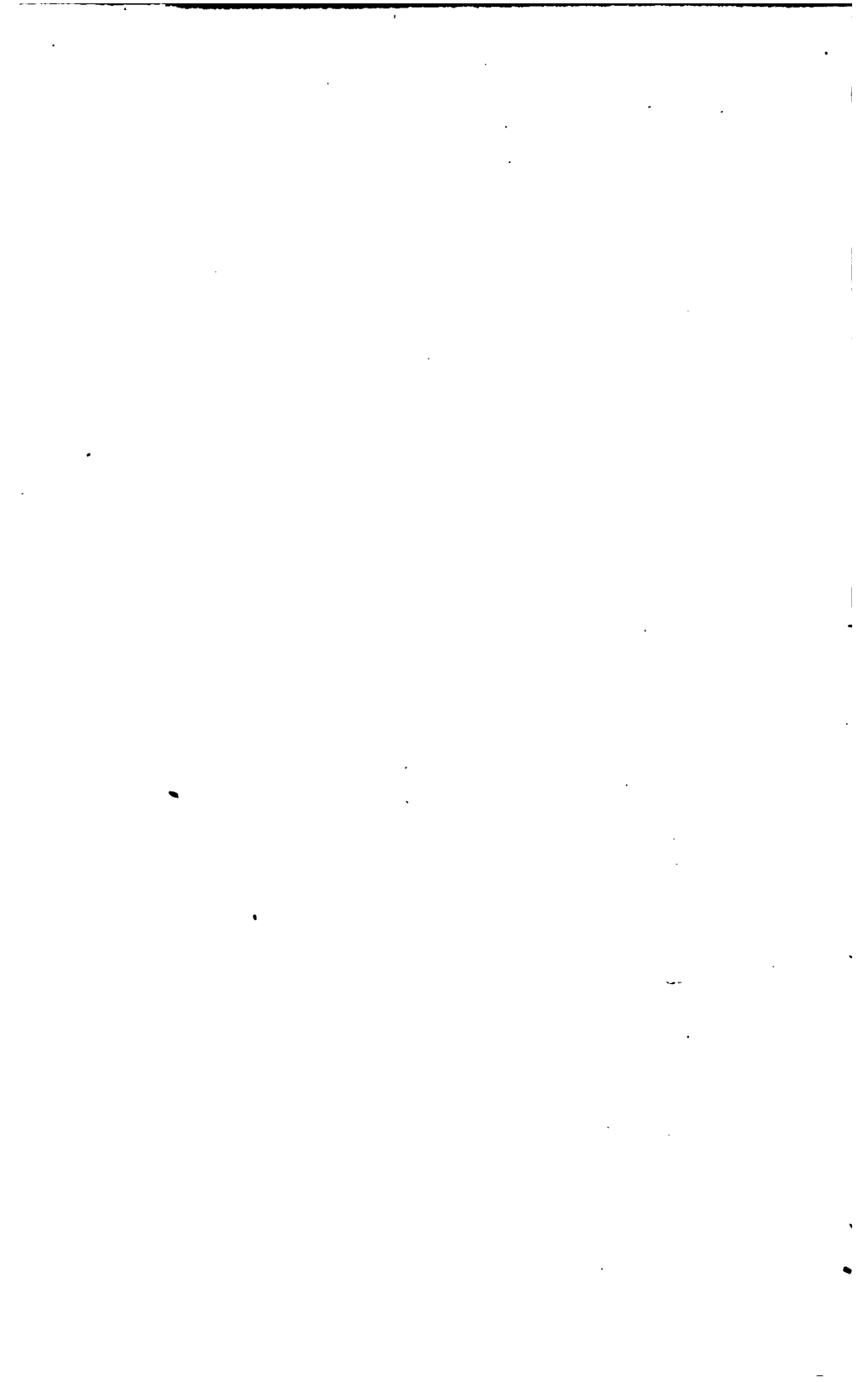


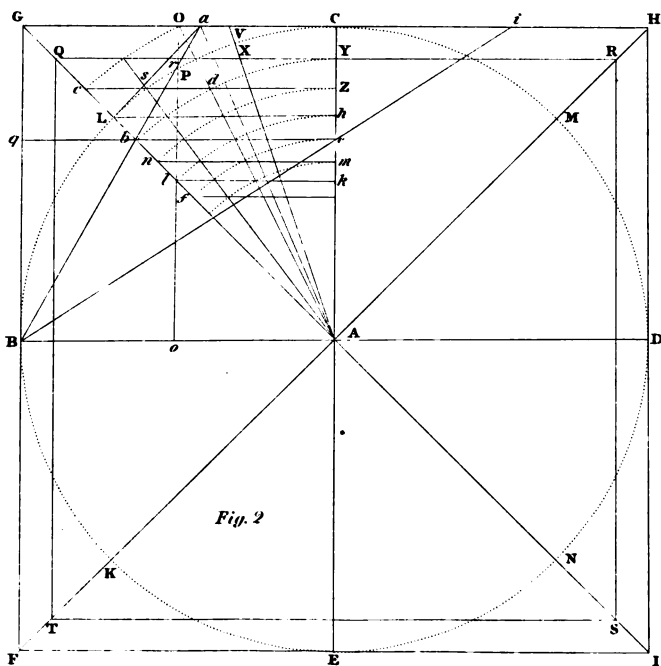
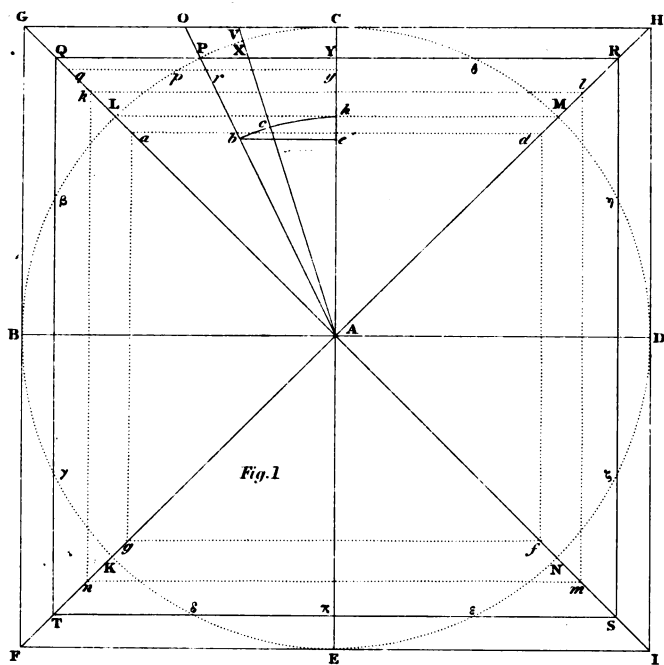






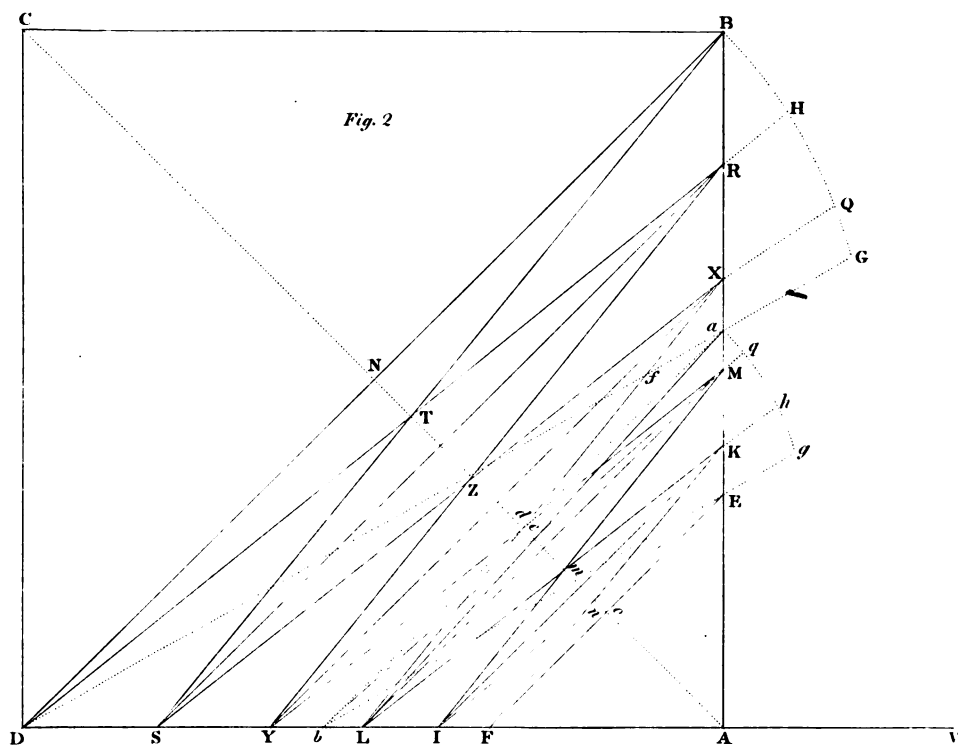


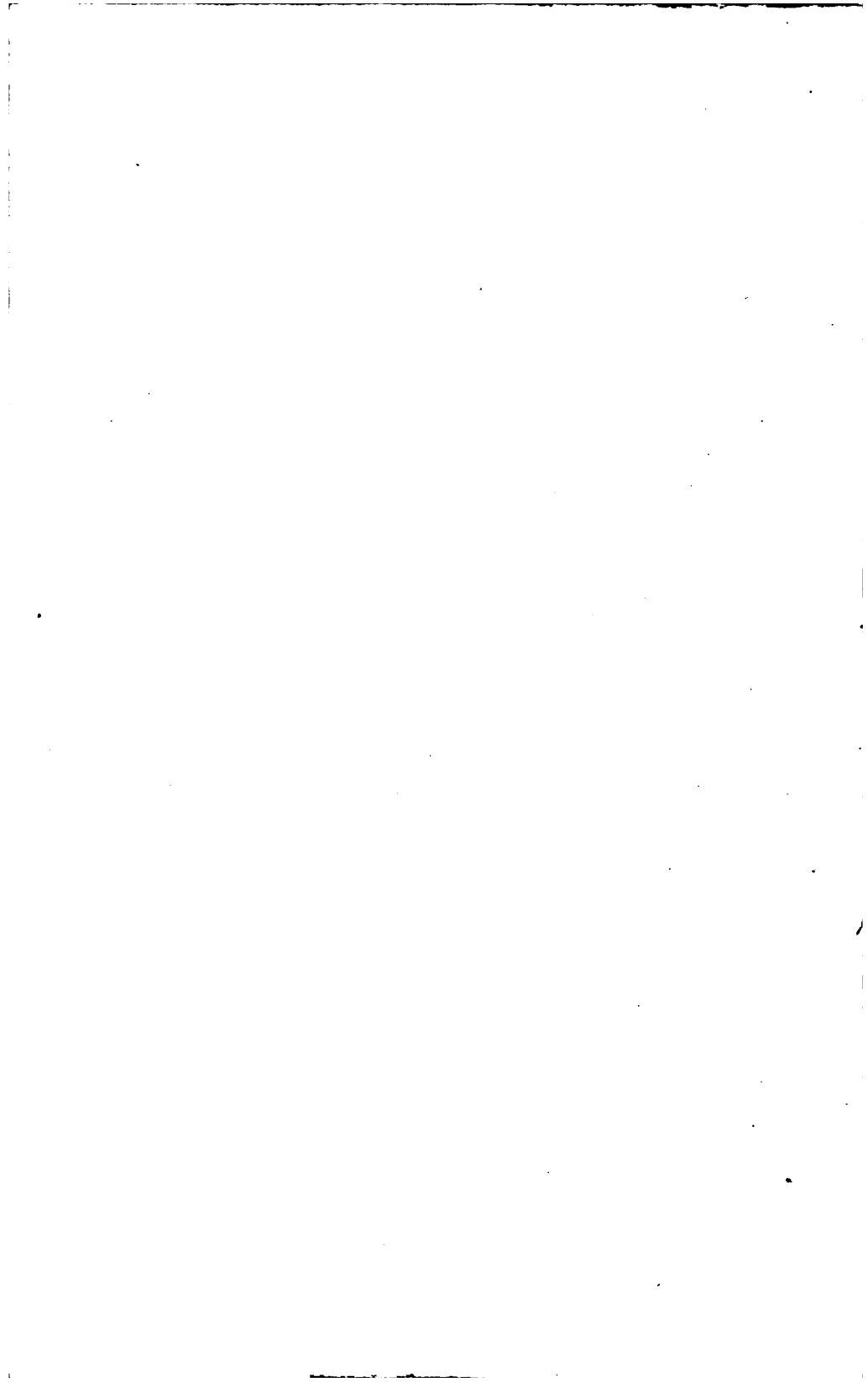












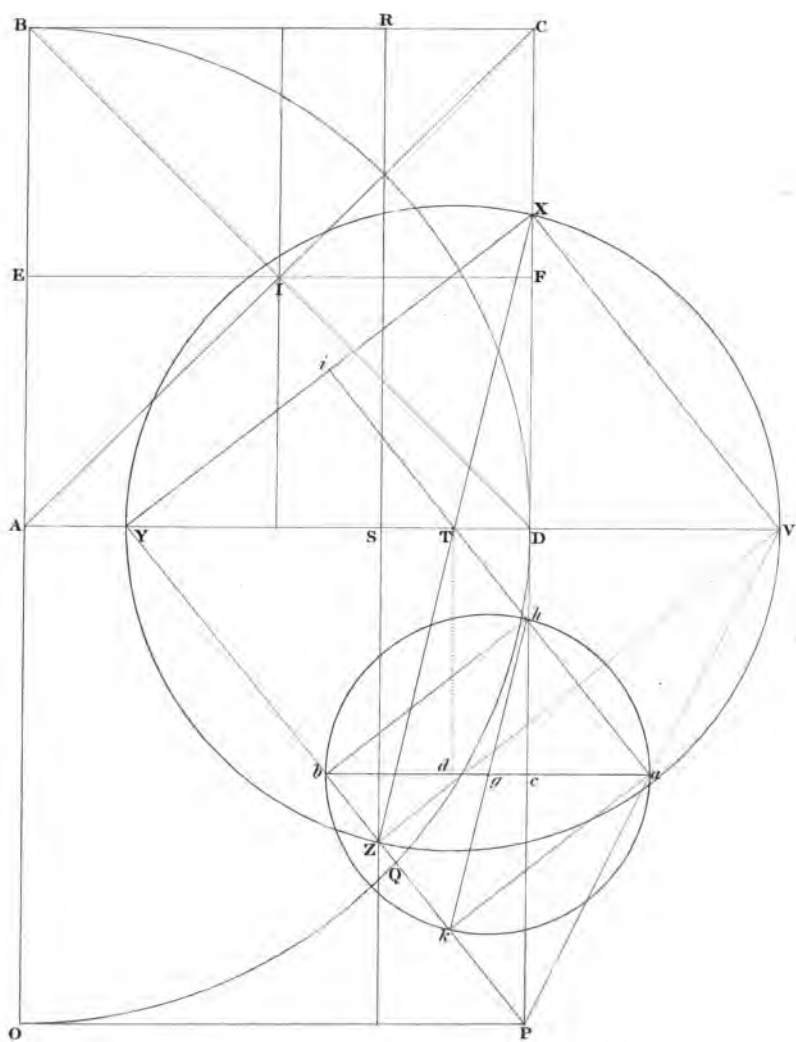




Fig. 1

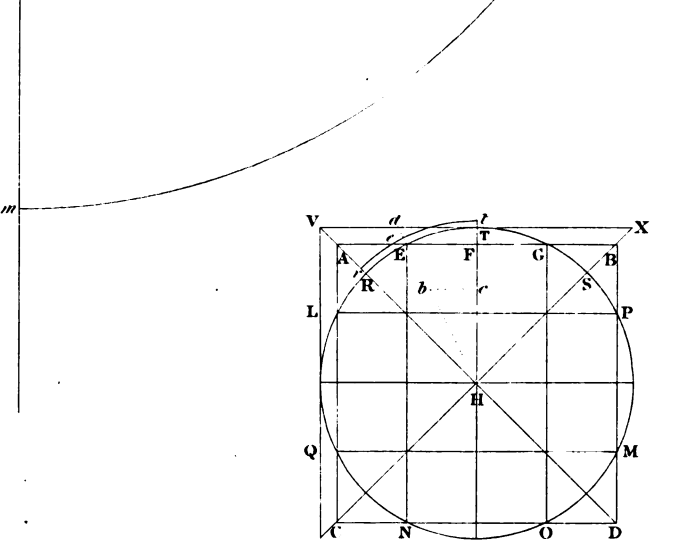
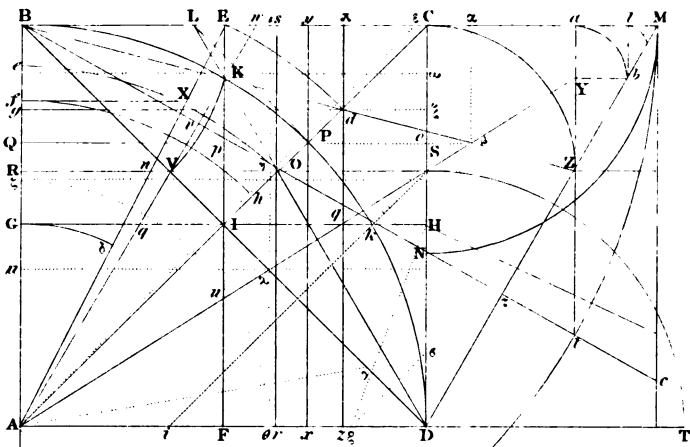
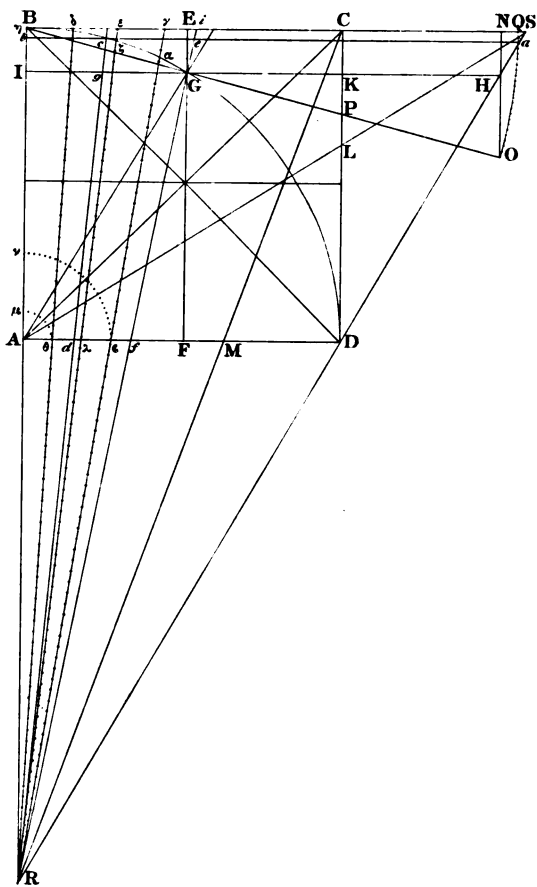


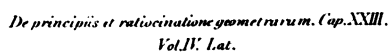
Fig. 2



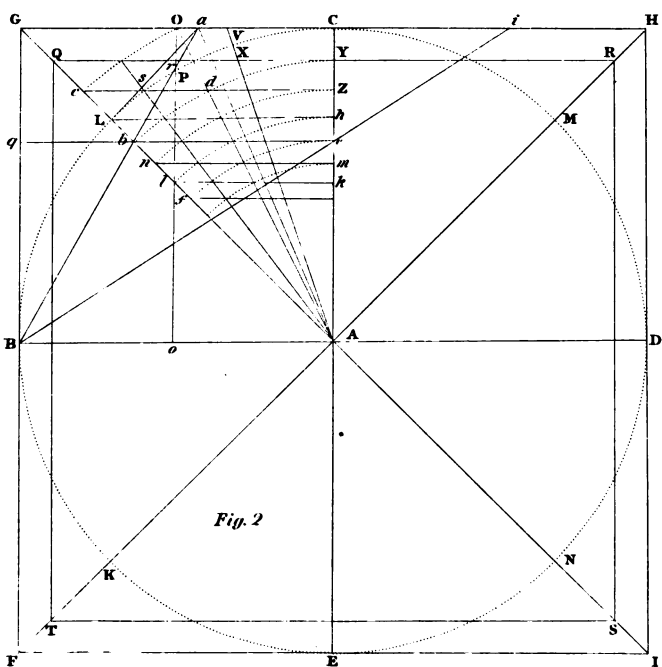
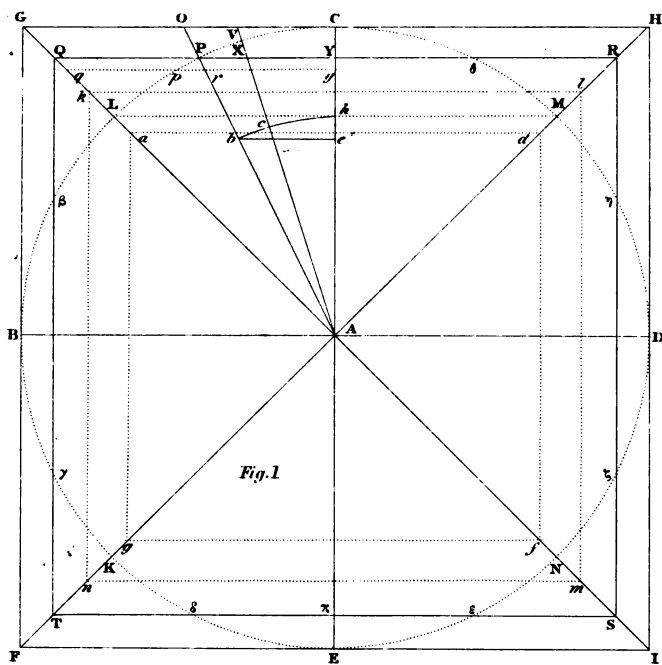


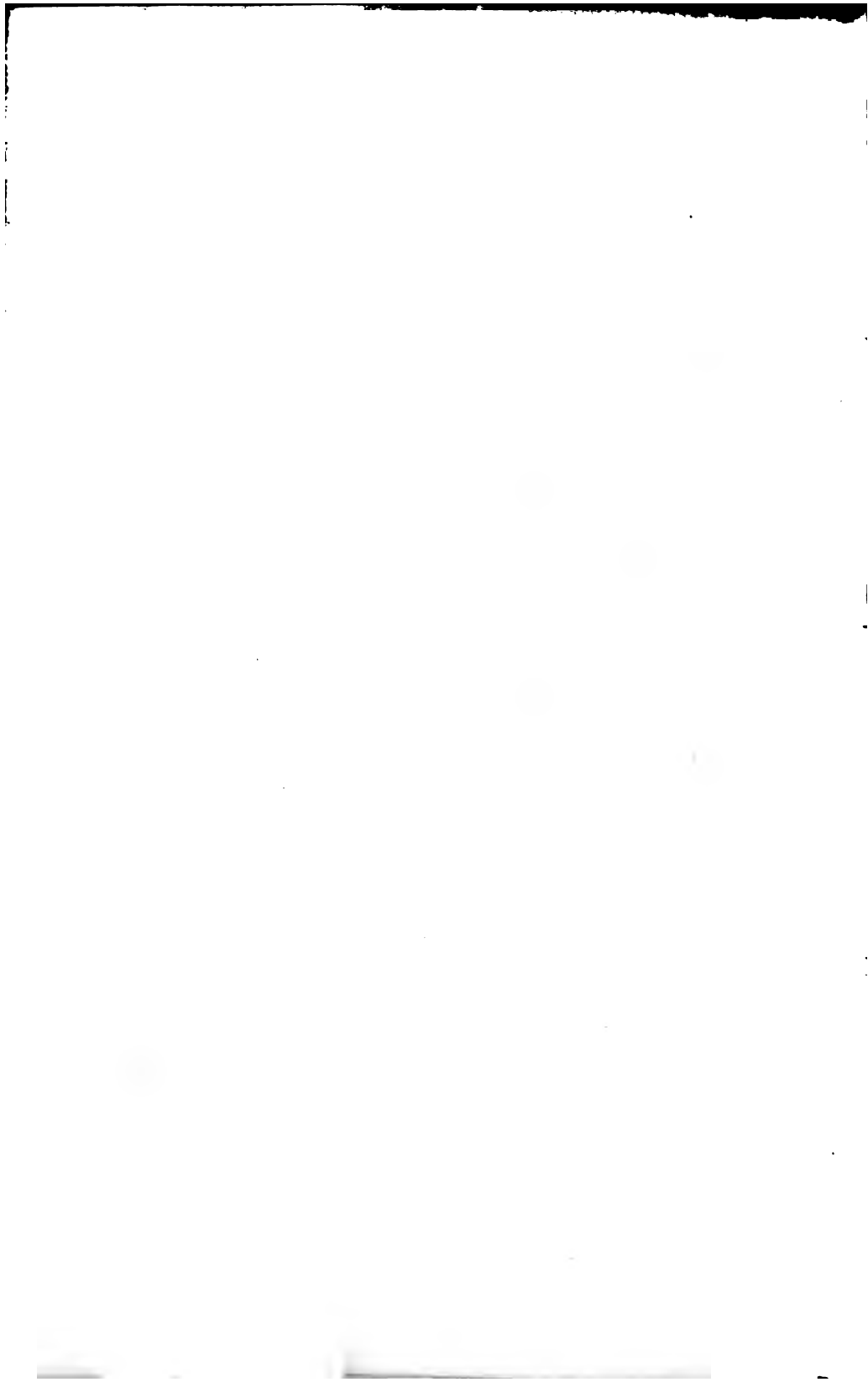
















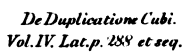
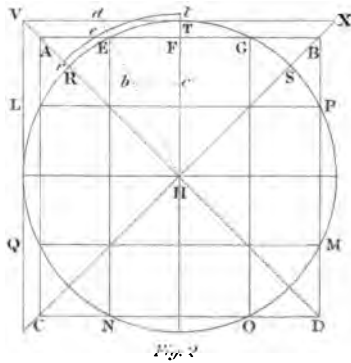
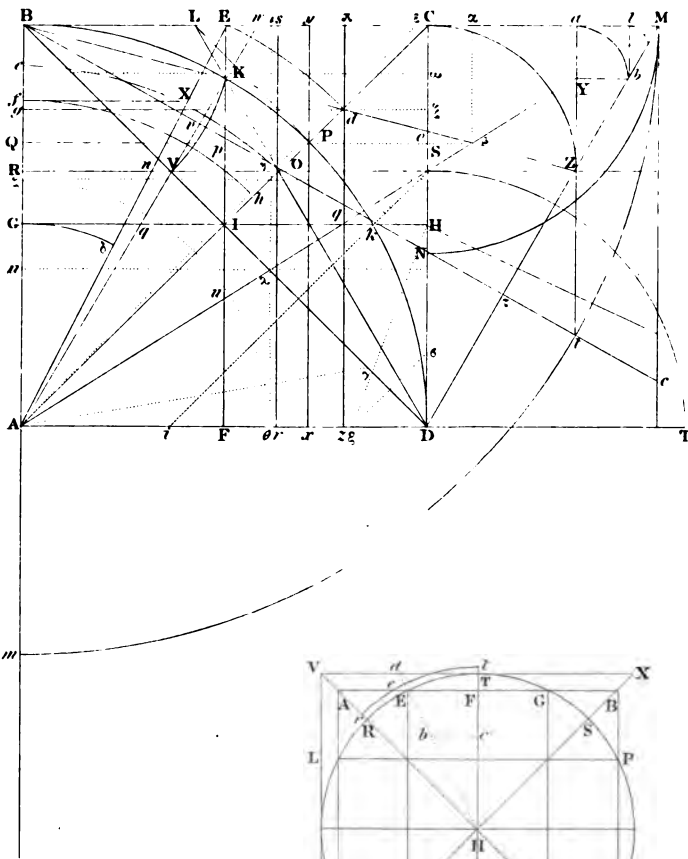






Fig. 1





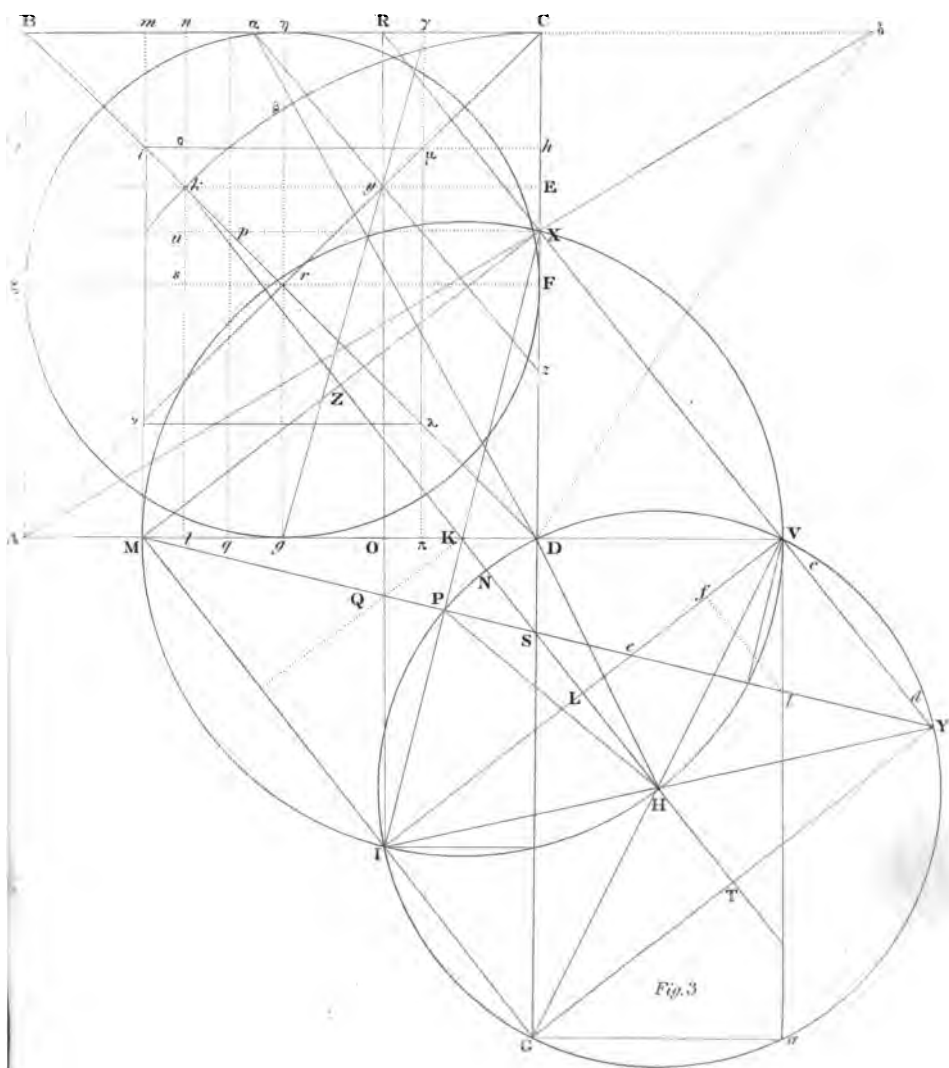
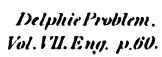
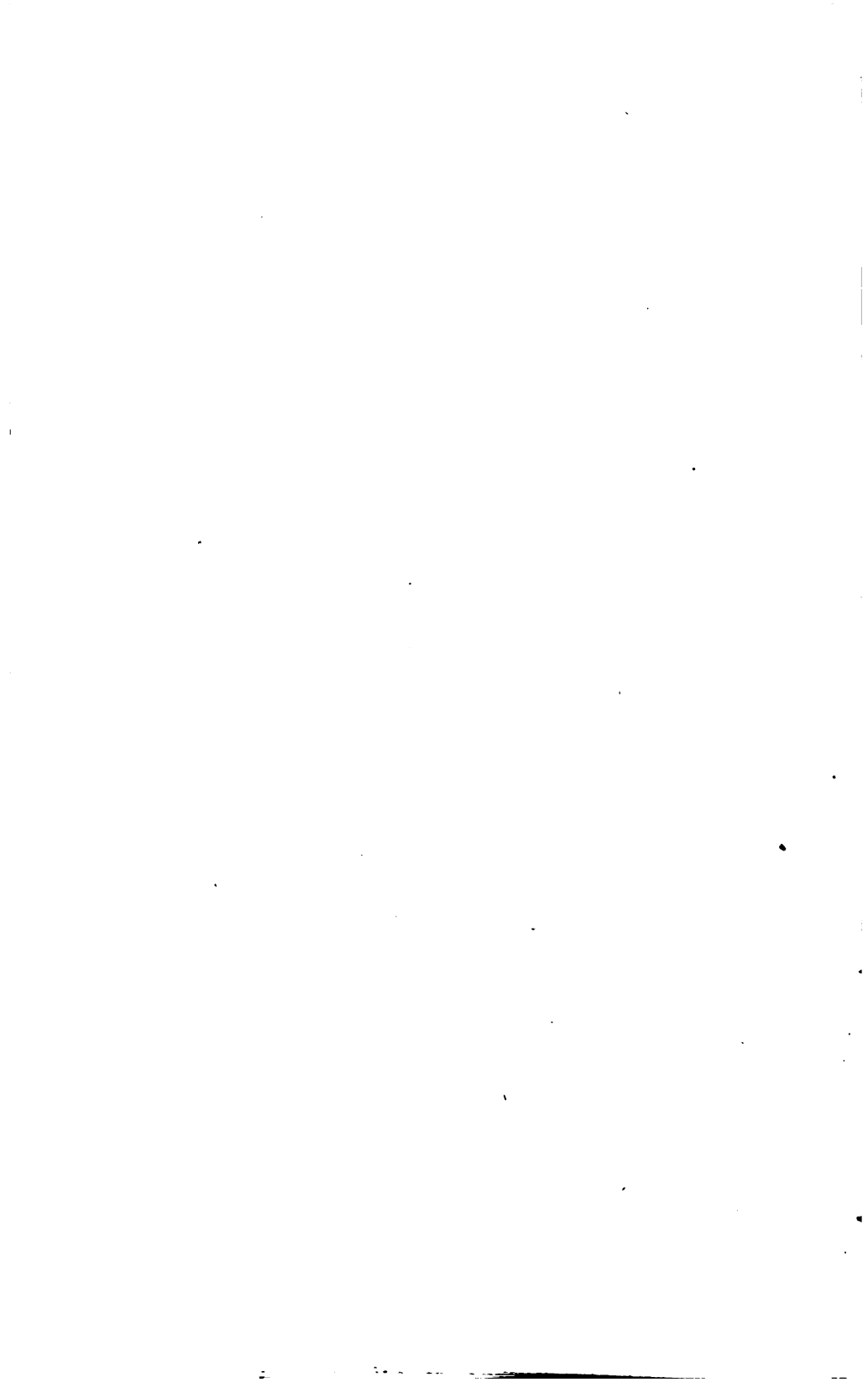
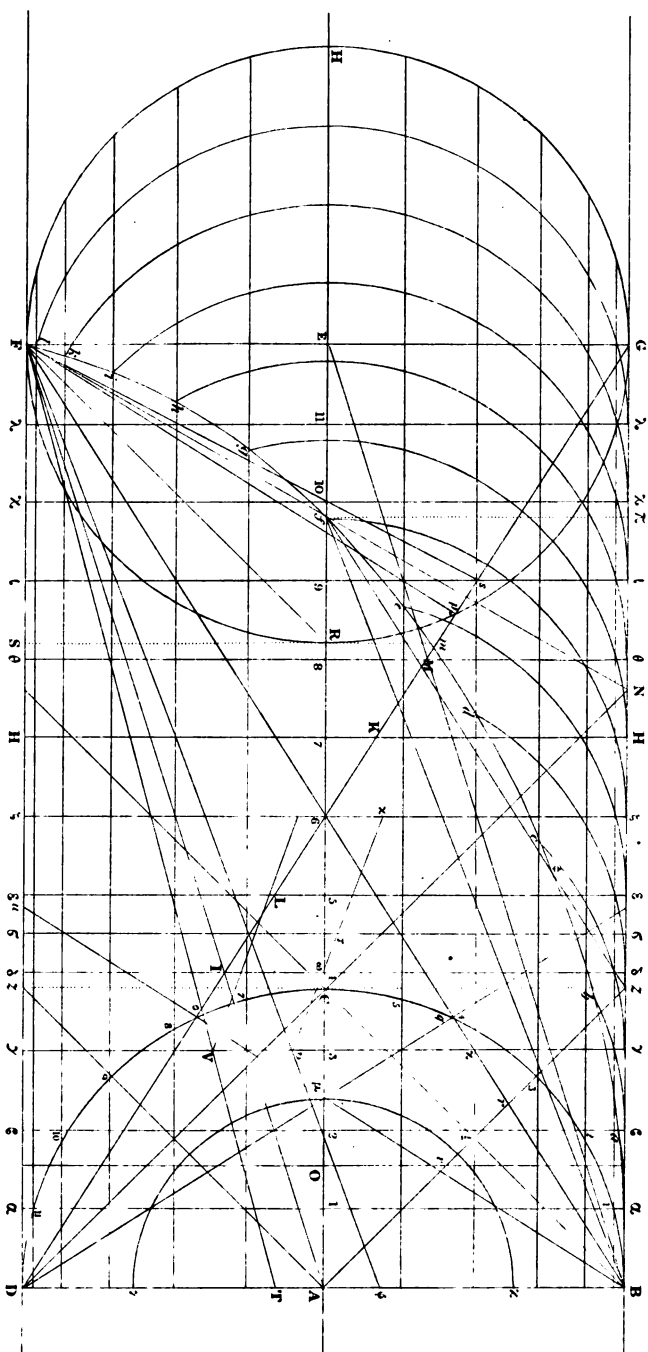


Fig. 3

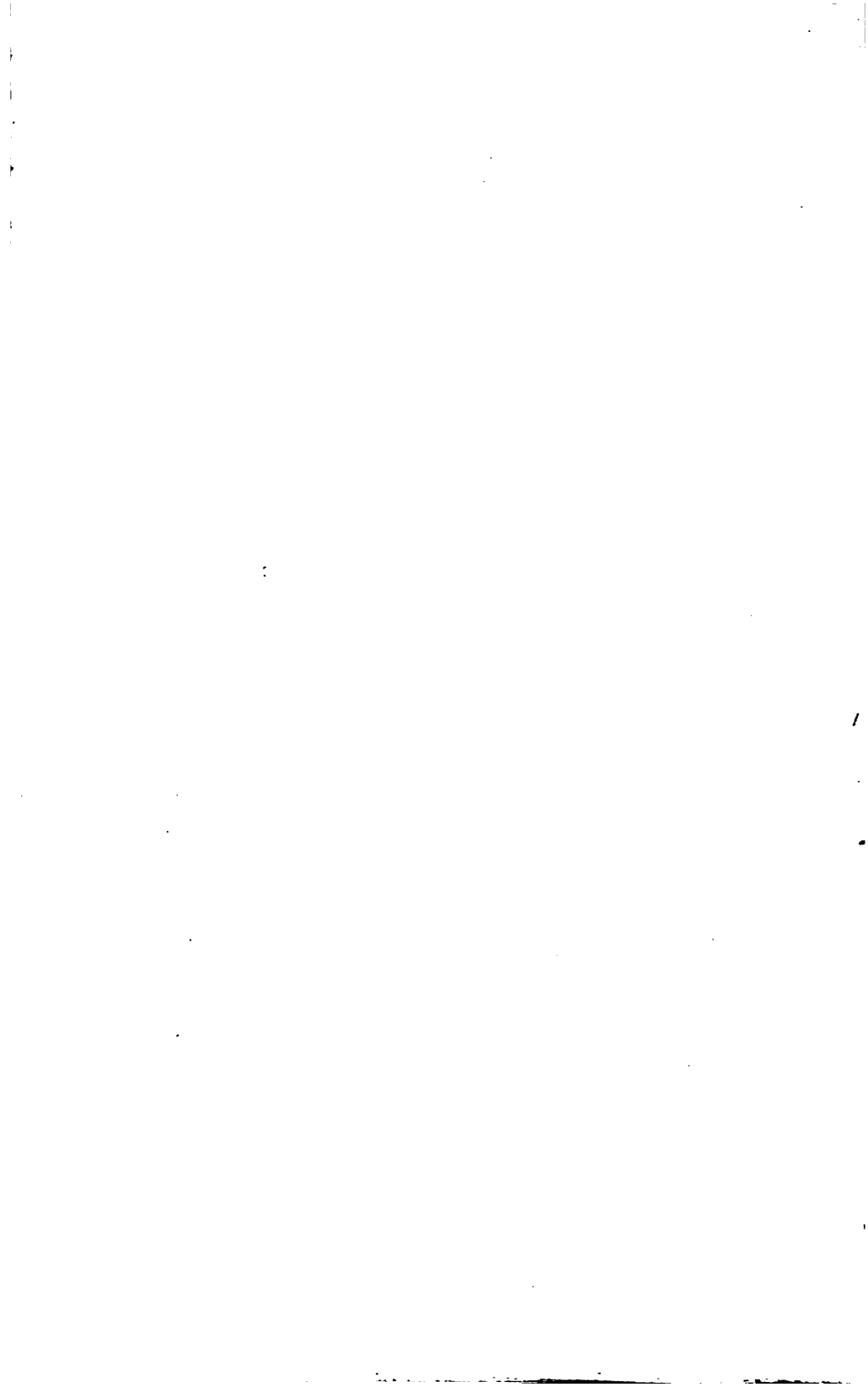




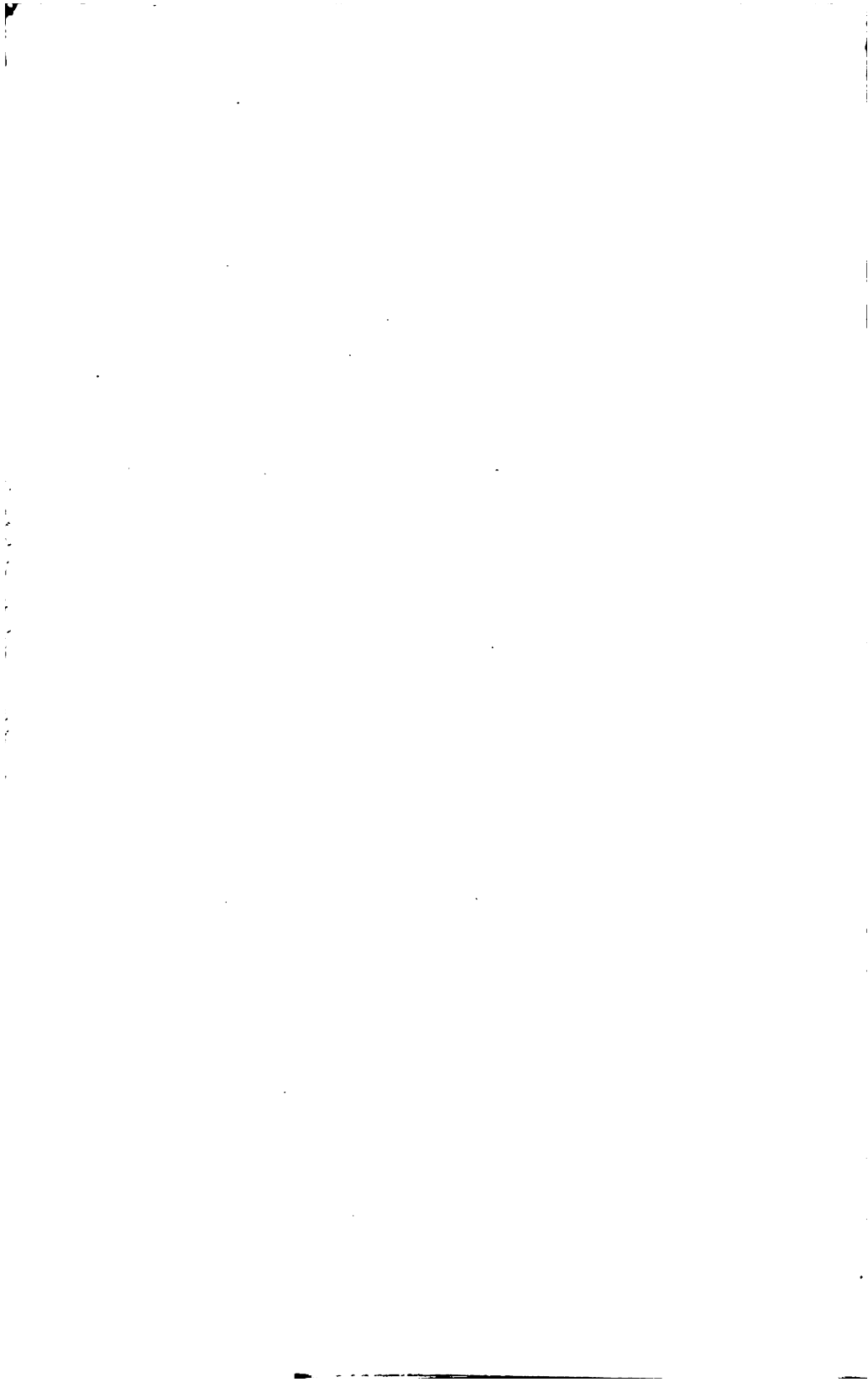




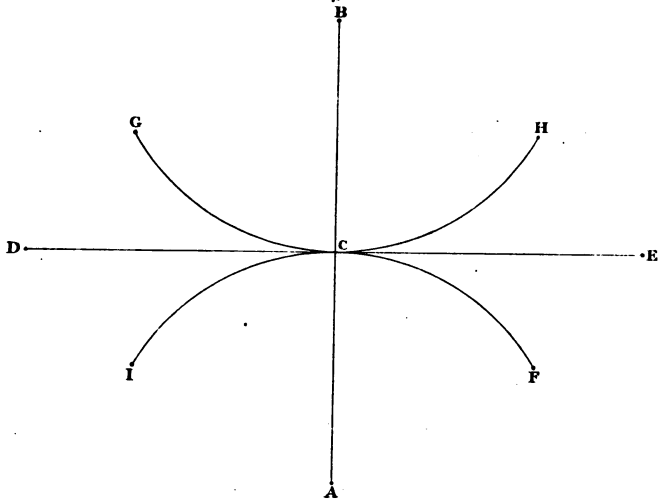




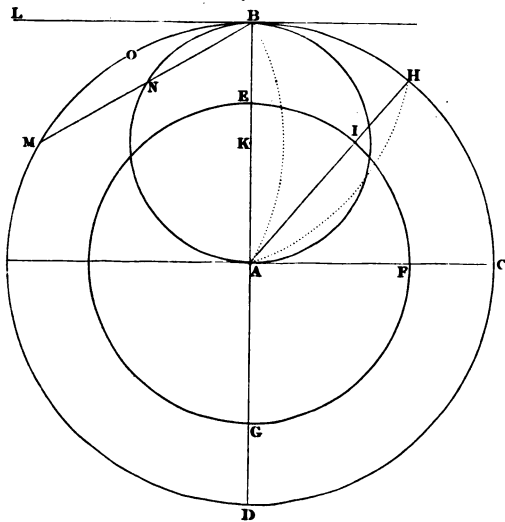




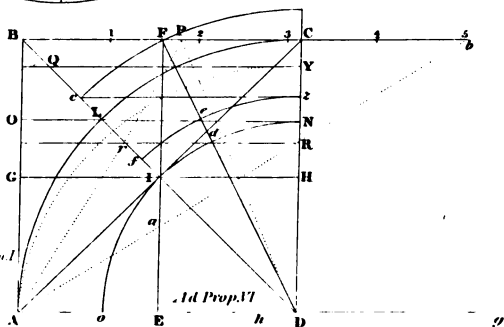
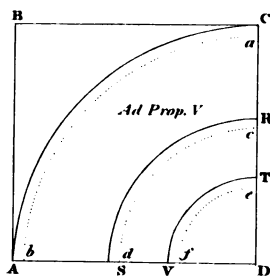
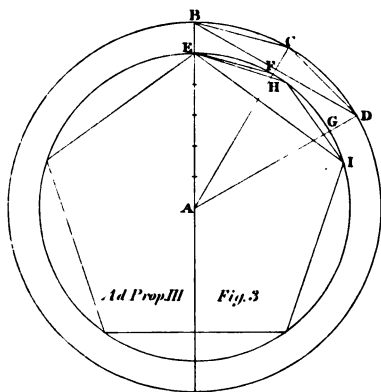
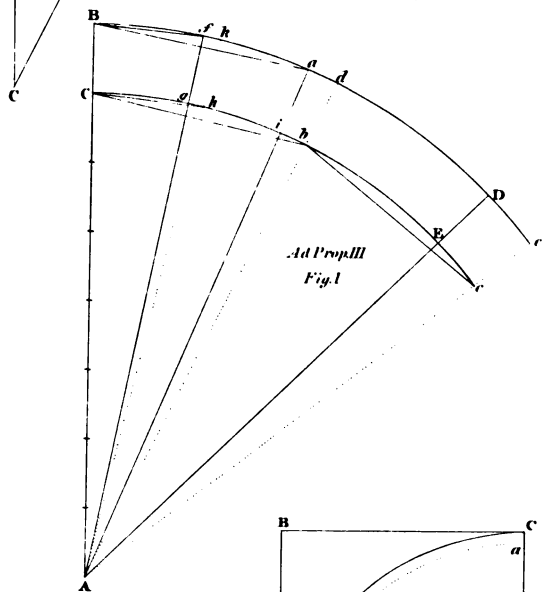
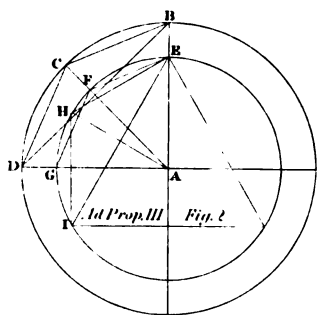
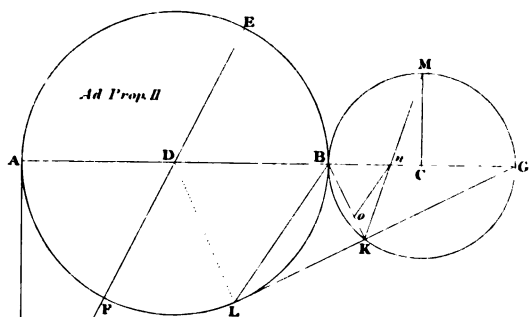
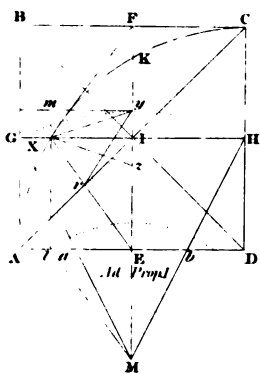
*Fig. 1.*



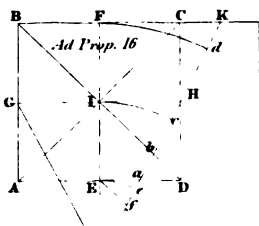
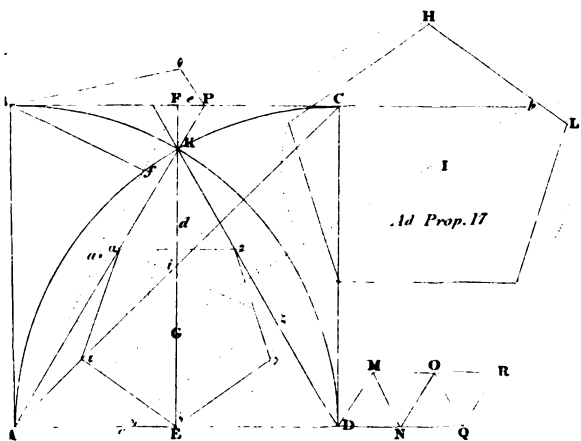
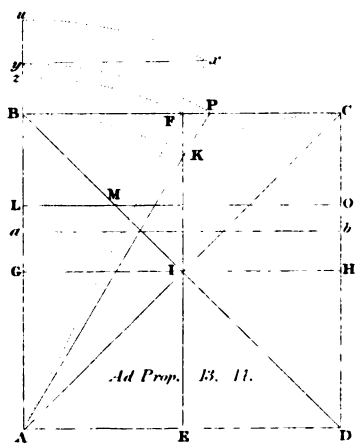
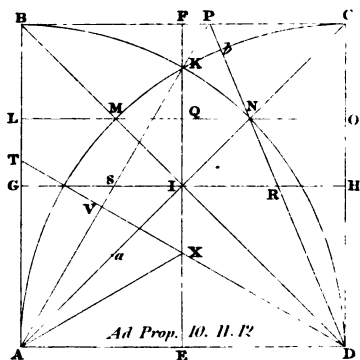
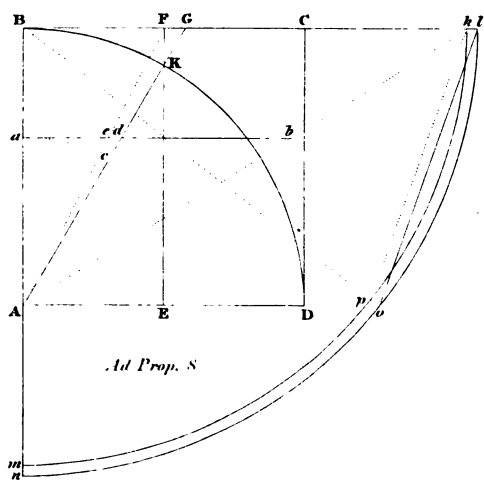
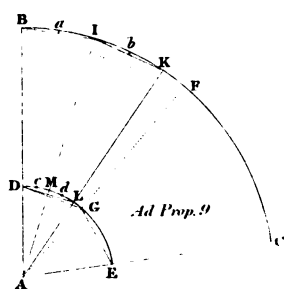
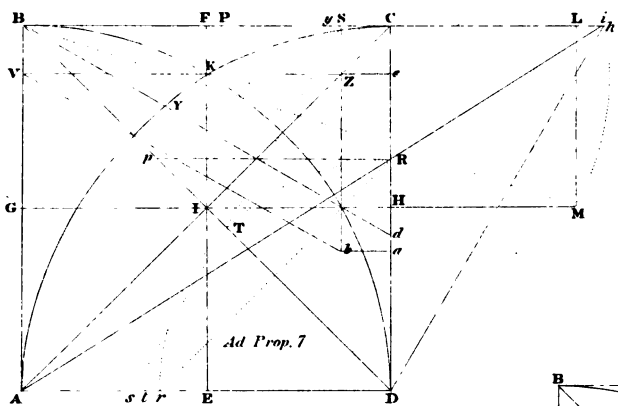
*Fig. 2.*





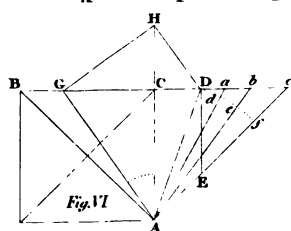
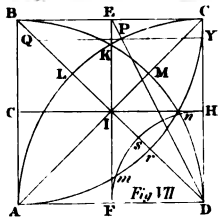
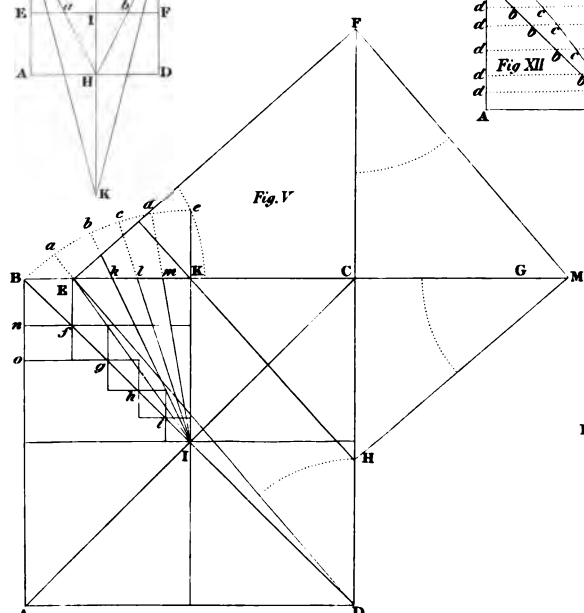
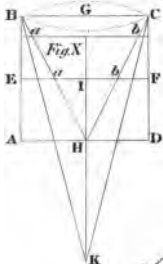
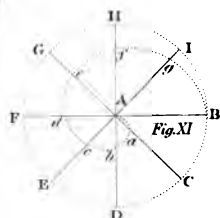
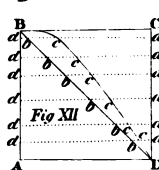
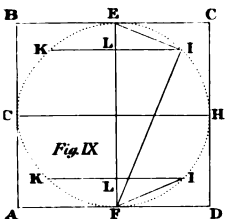
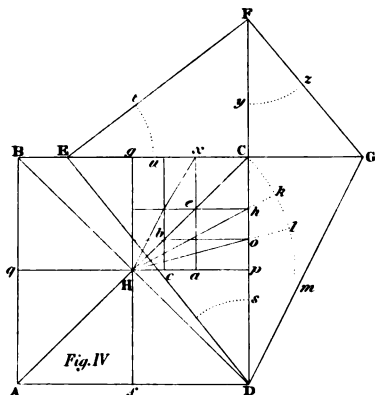
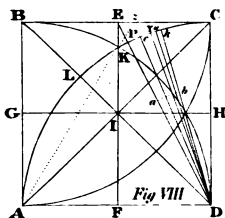
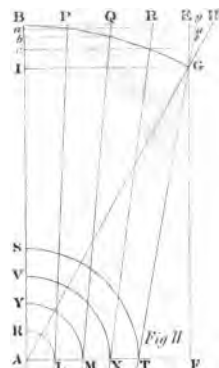
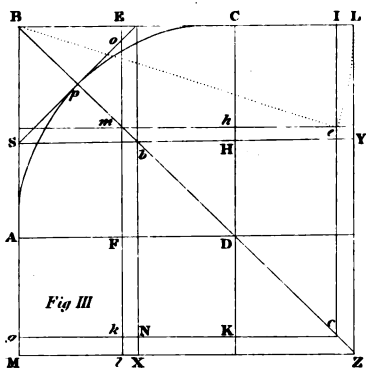
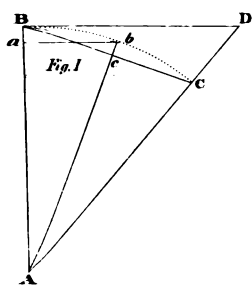




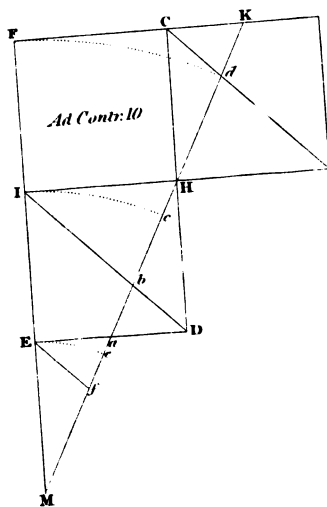
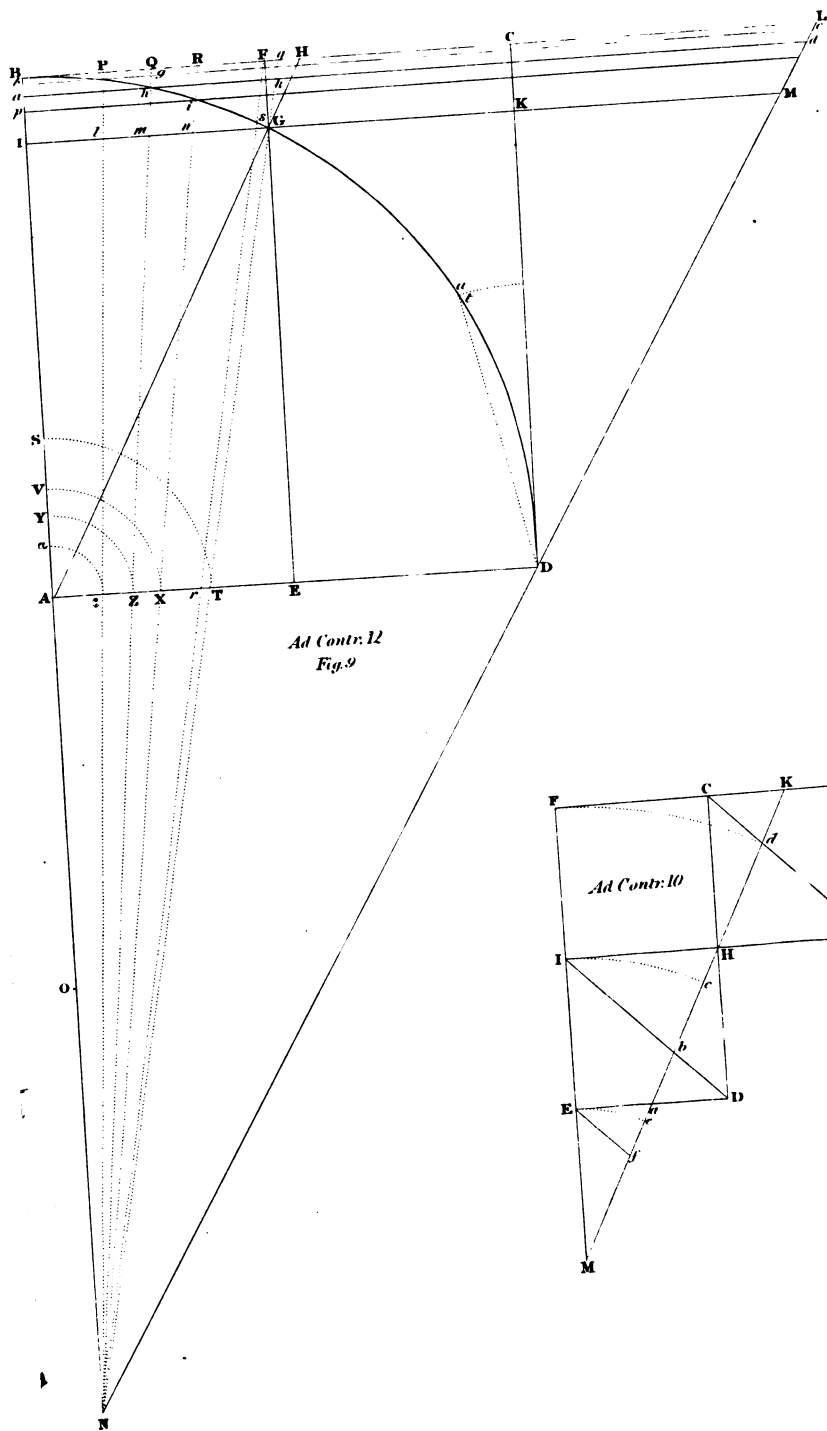


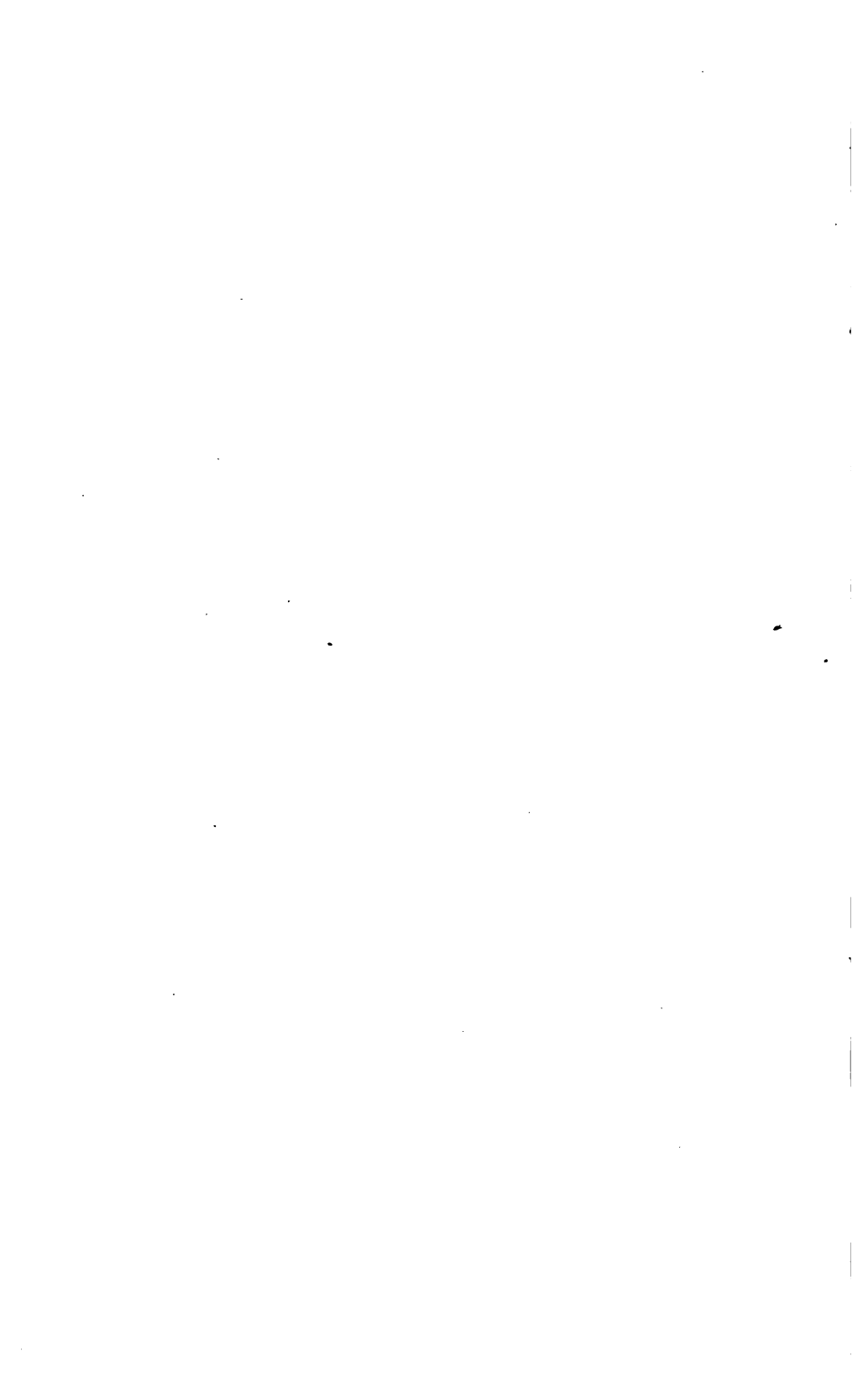




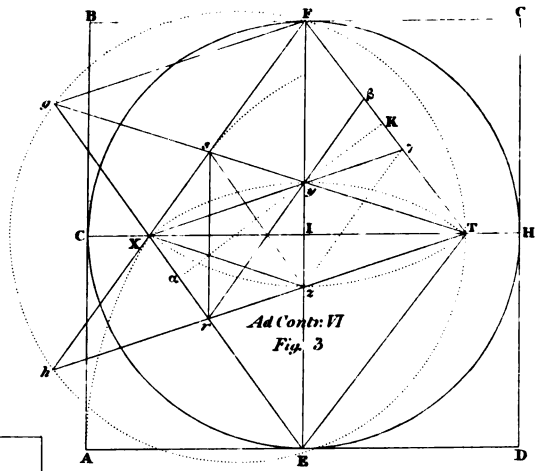
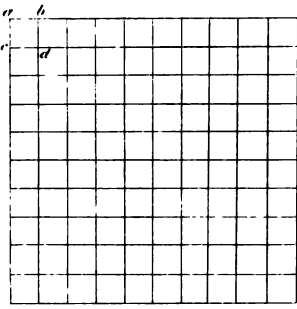




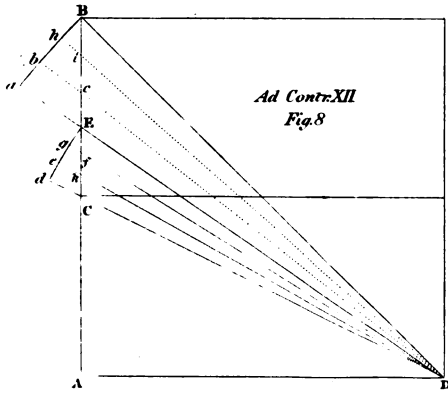




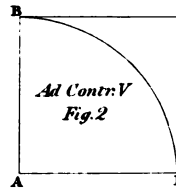
*Ad Contr:IV*  
*Fig.1*



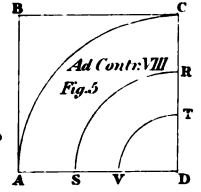
*Ad Contr:VI*  
*Fig. 3*



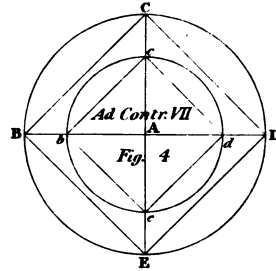
*Ad Contr:XII*  
*Fig.8*



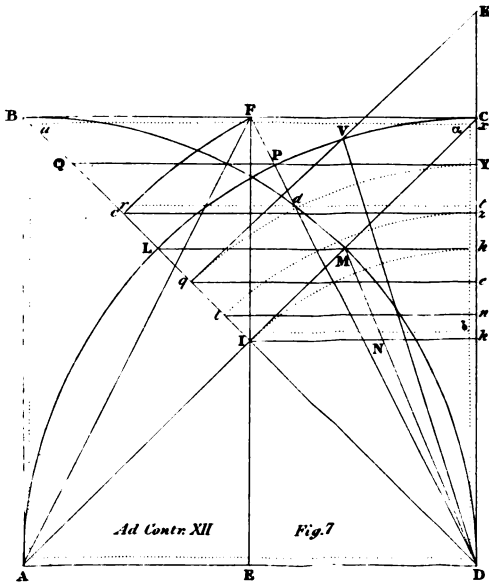
*Ad Contr:V*  
*Fig.2*



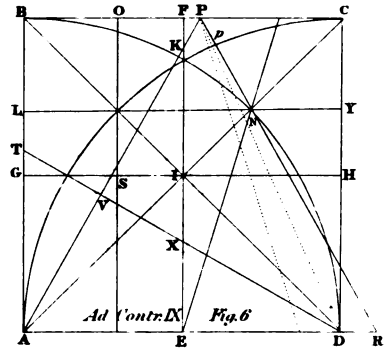
*Ad Contr:VIII*  
*Fig.5*



*Ad Contr:VII*  
*Fig. 4*

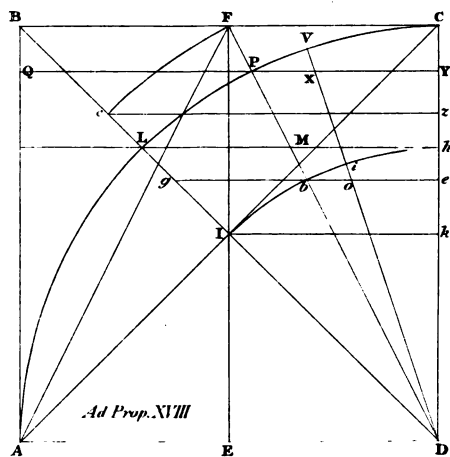
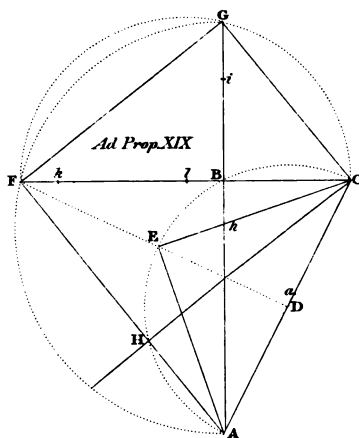
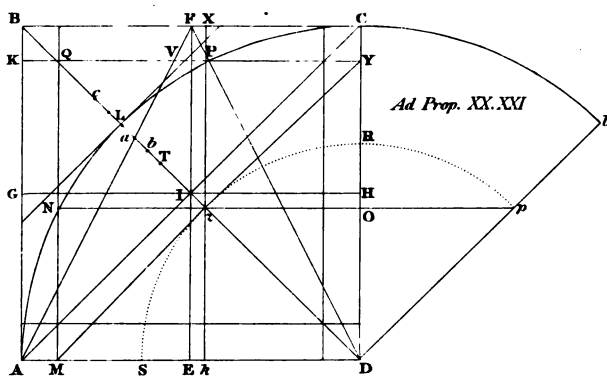


*Ad Contr: XII*  
*Fig.7*



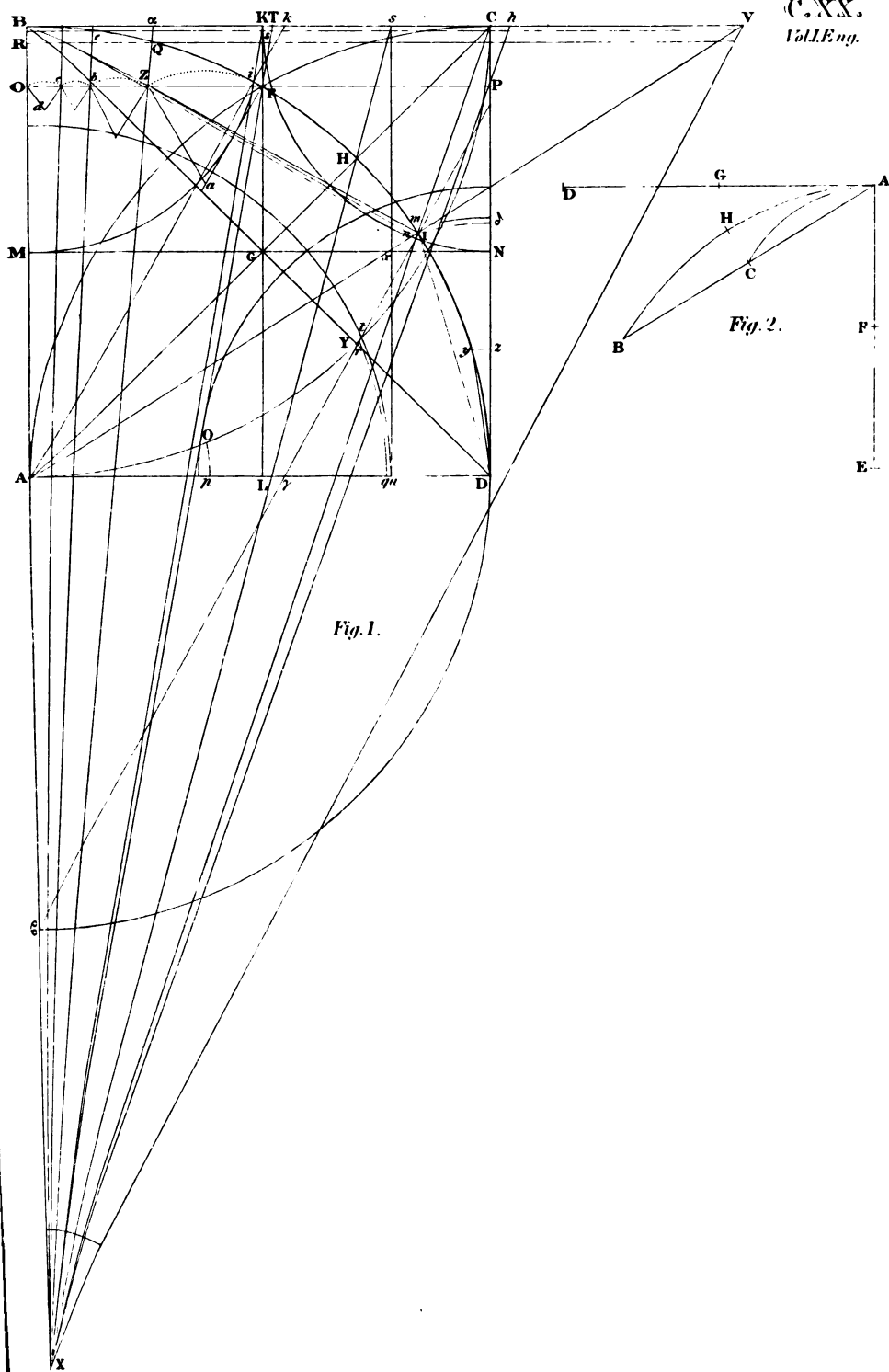
*Ad Contr:IX*  
*Fig.6*



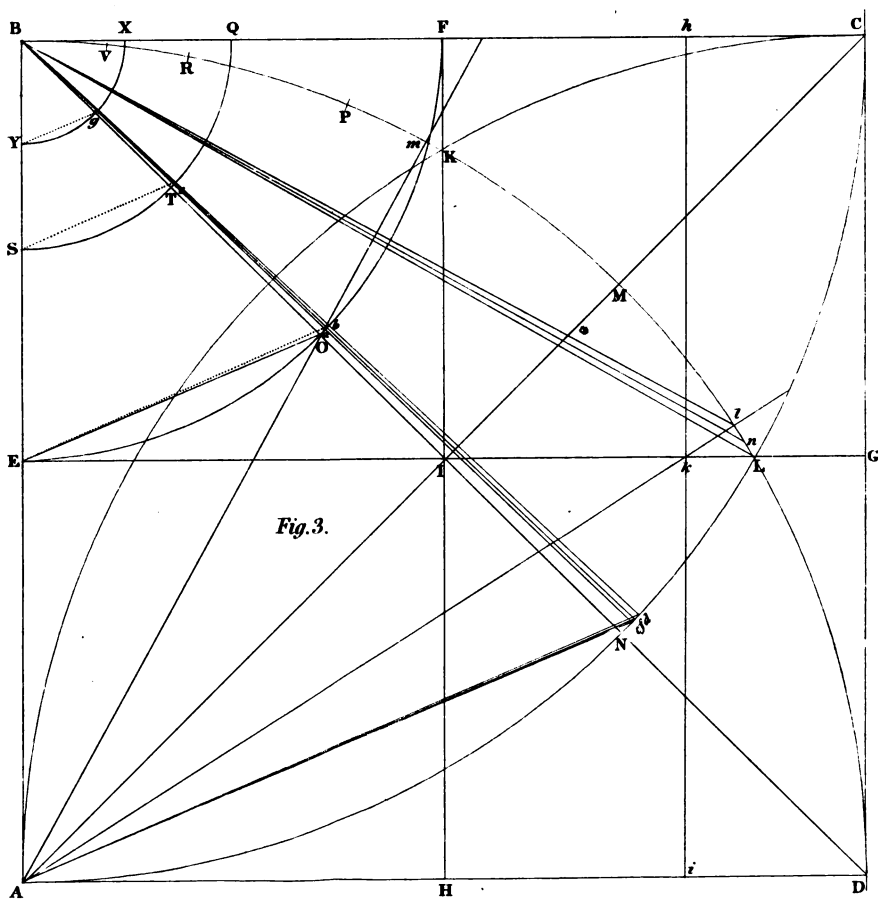




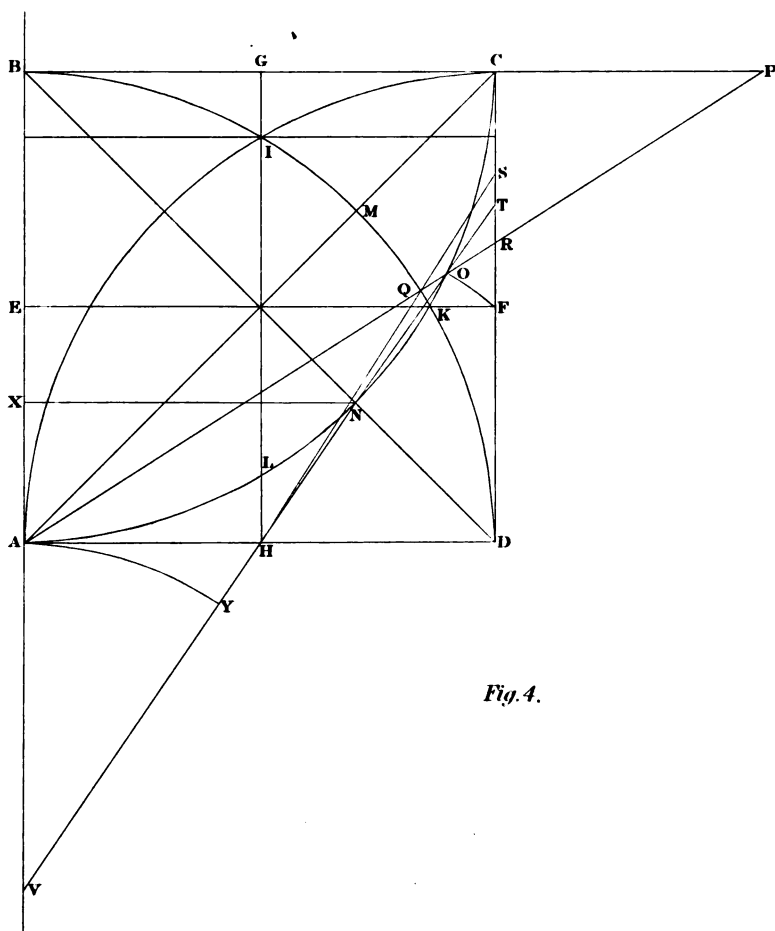


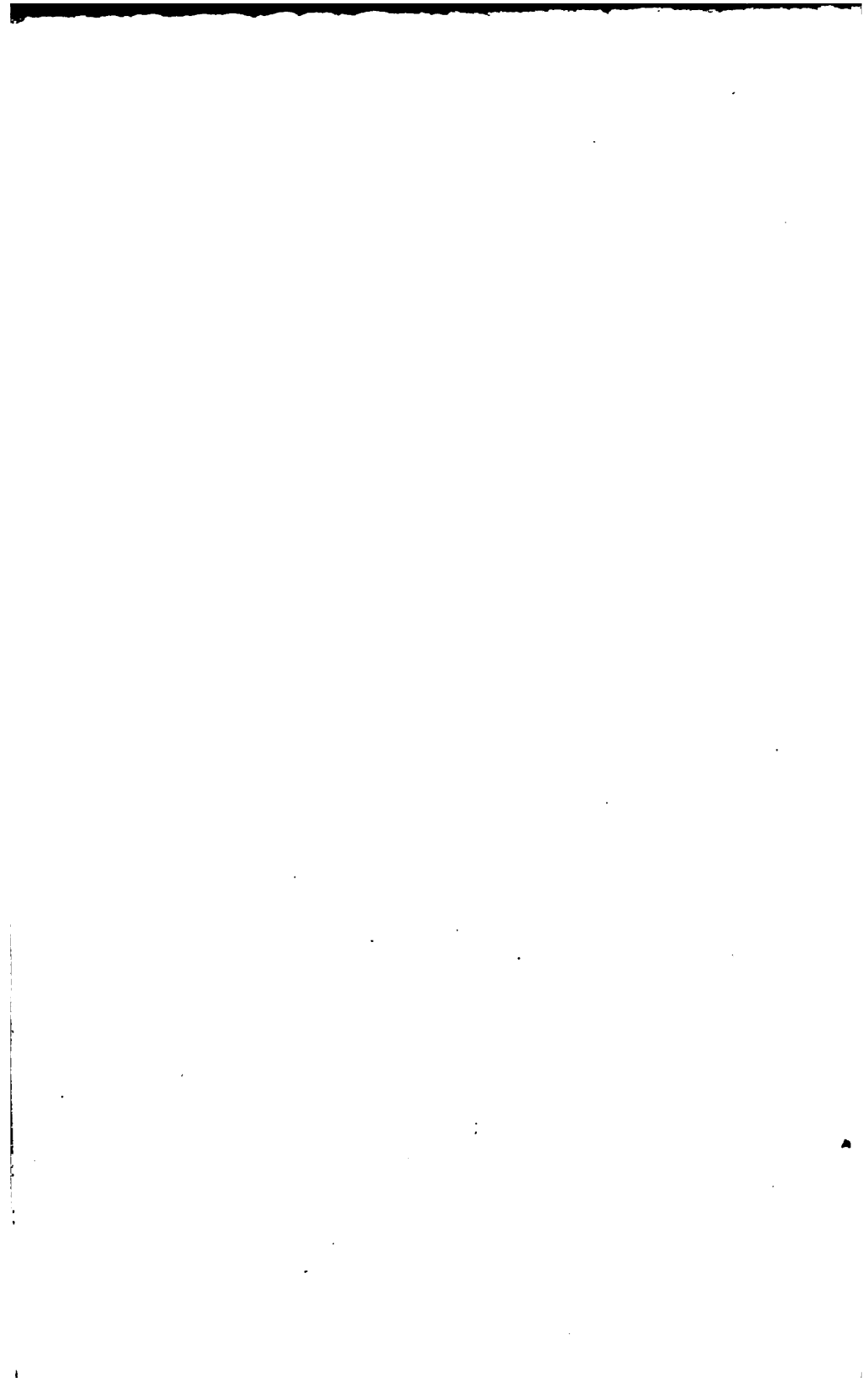


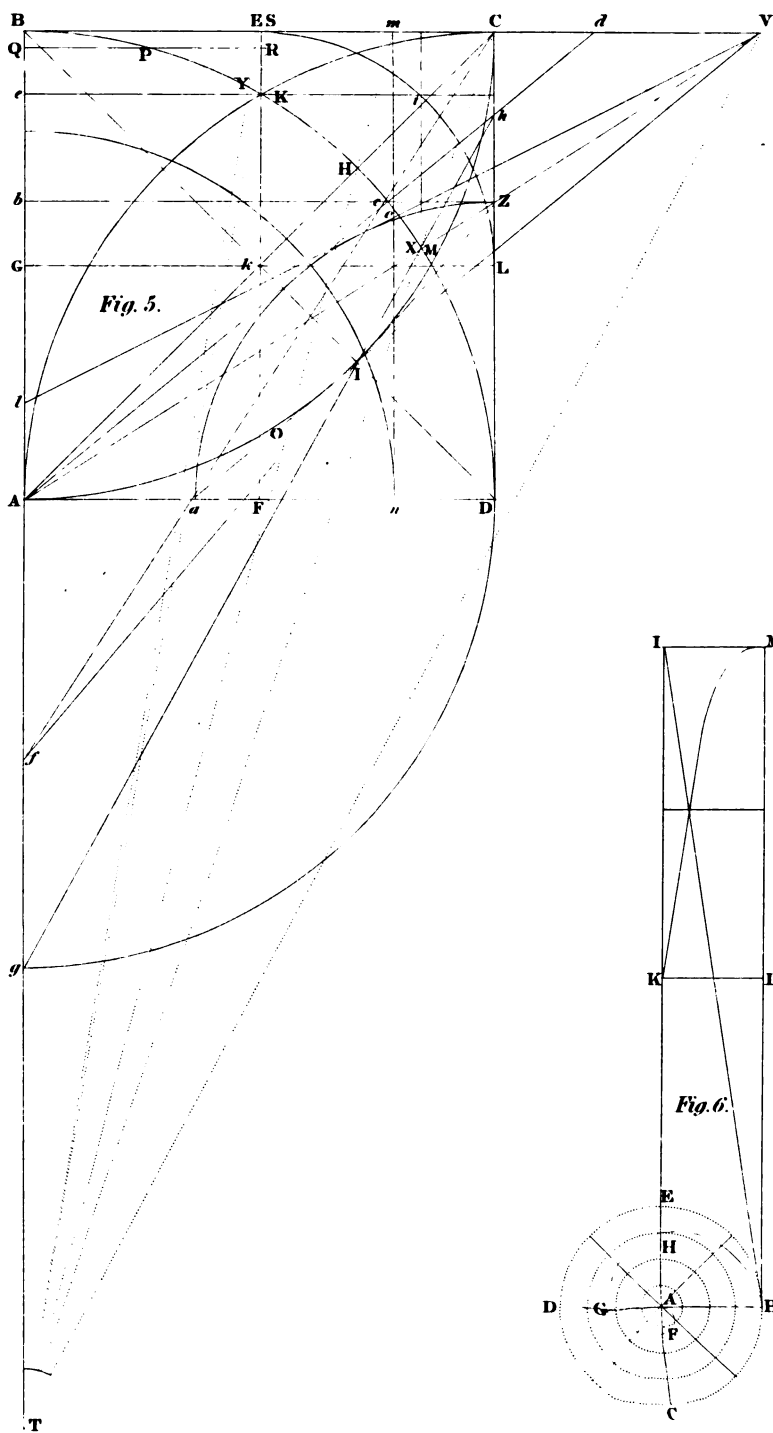








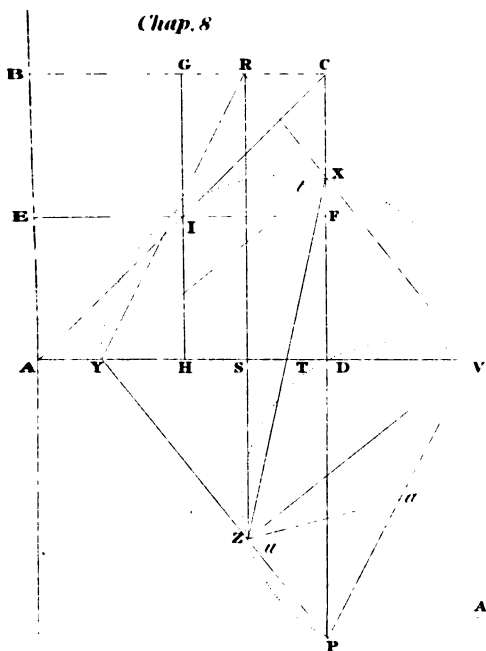




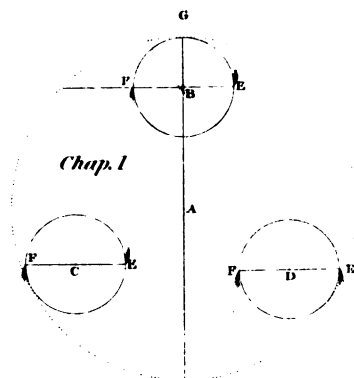




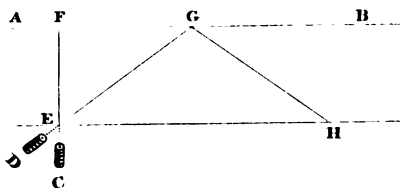
Chap. 8



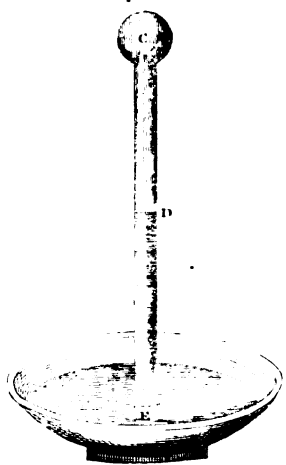
Chap. 1



Chap. 7



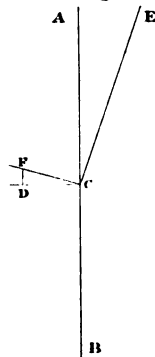
Chap. 3



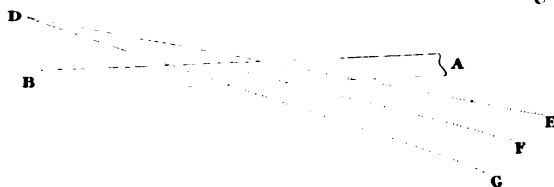
Chap. 5



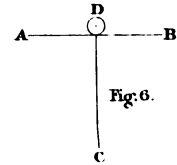
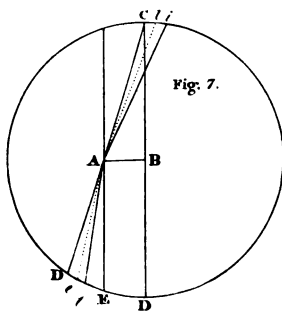
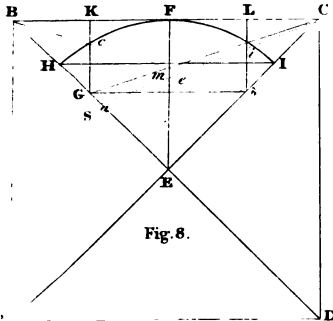
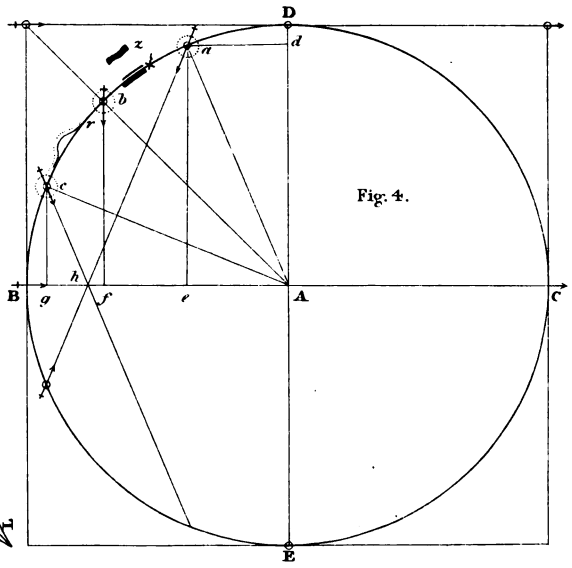
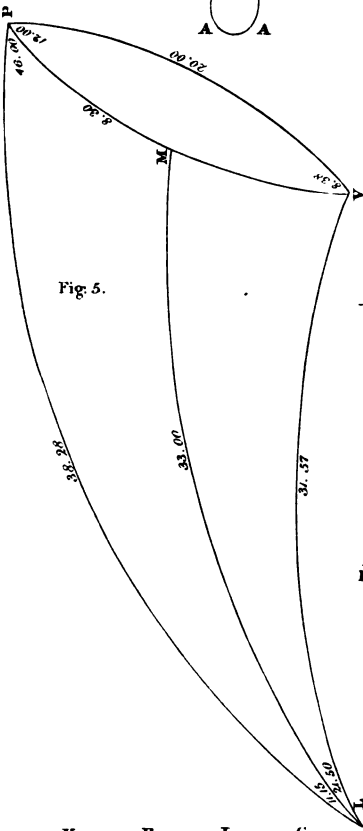
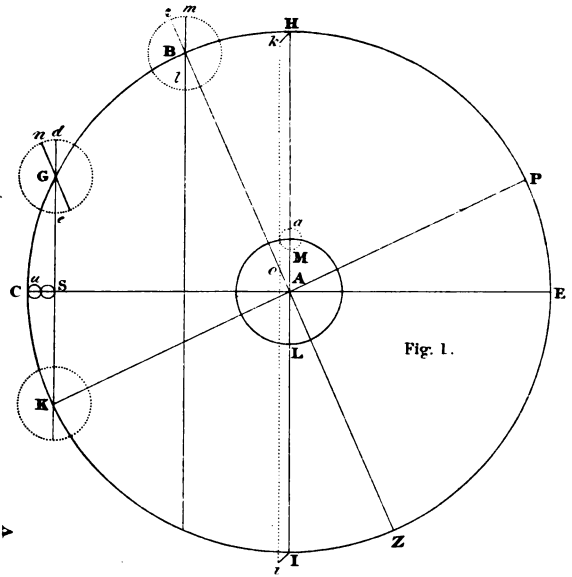
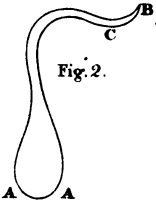
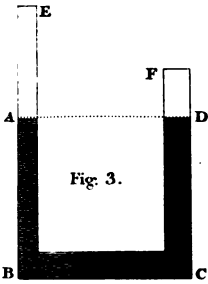
Chap. 6

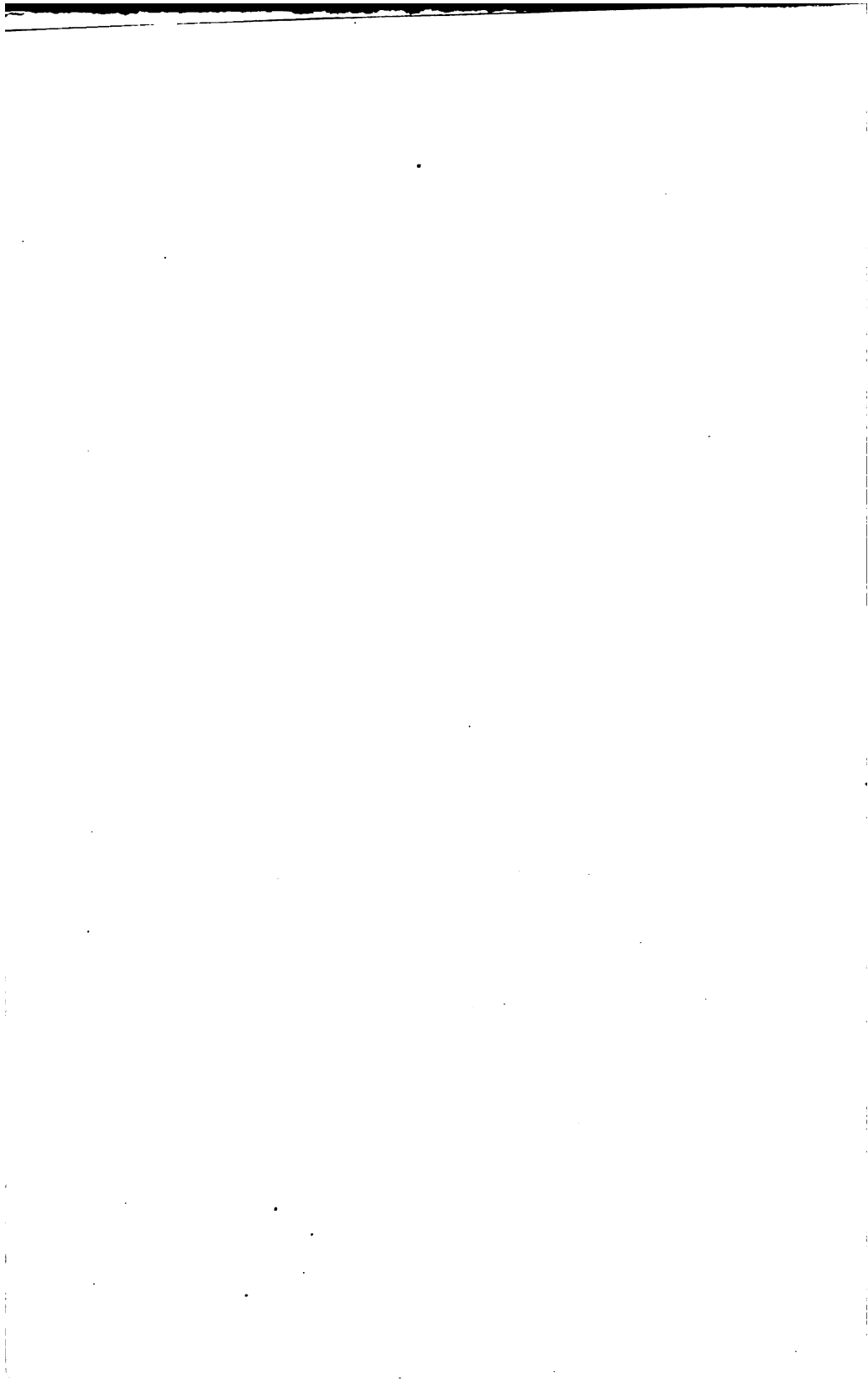


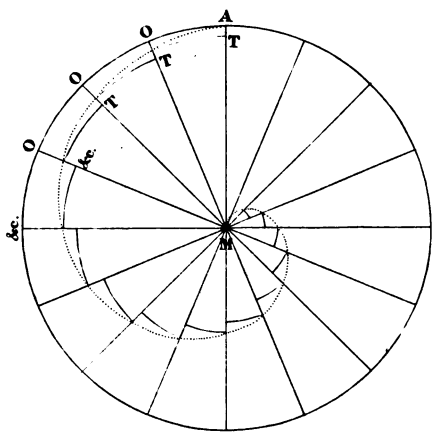
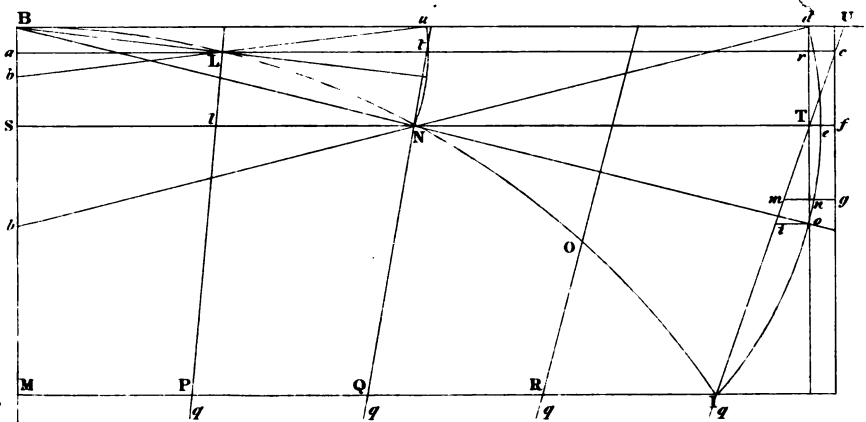
Chap. 5



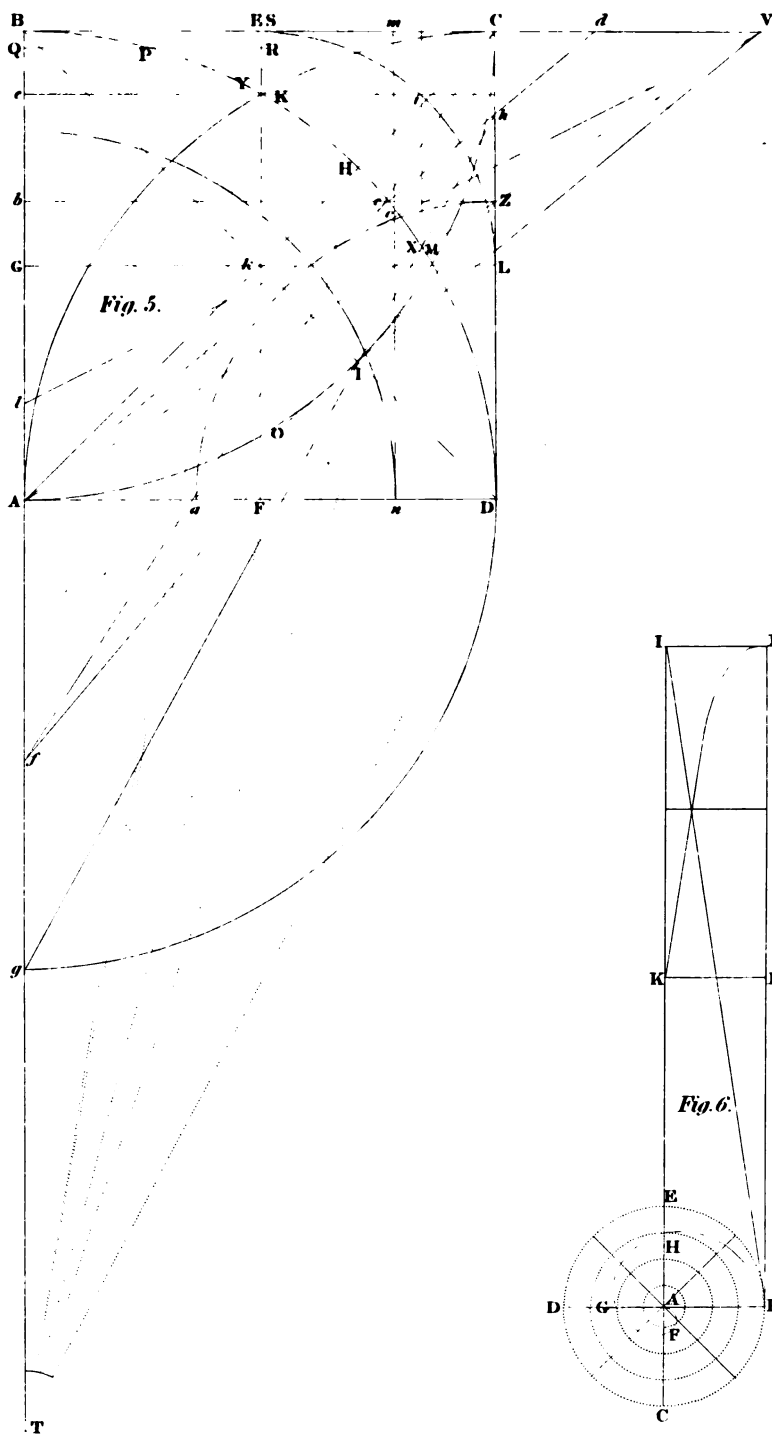




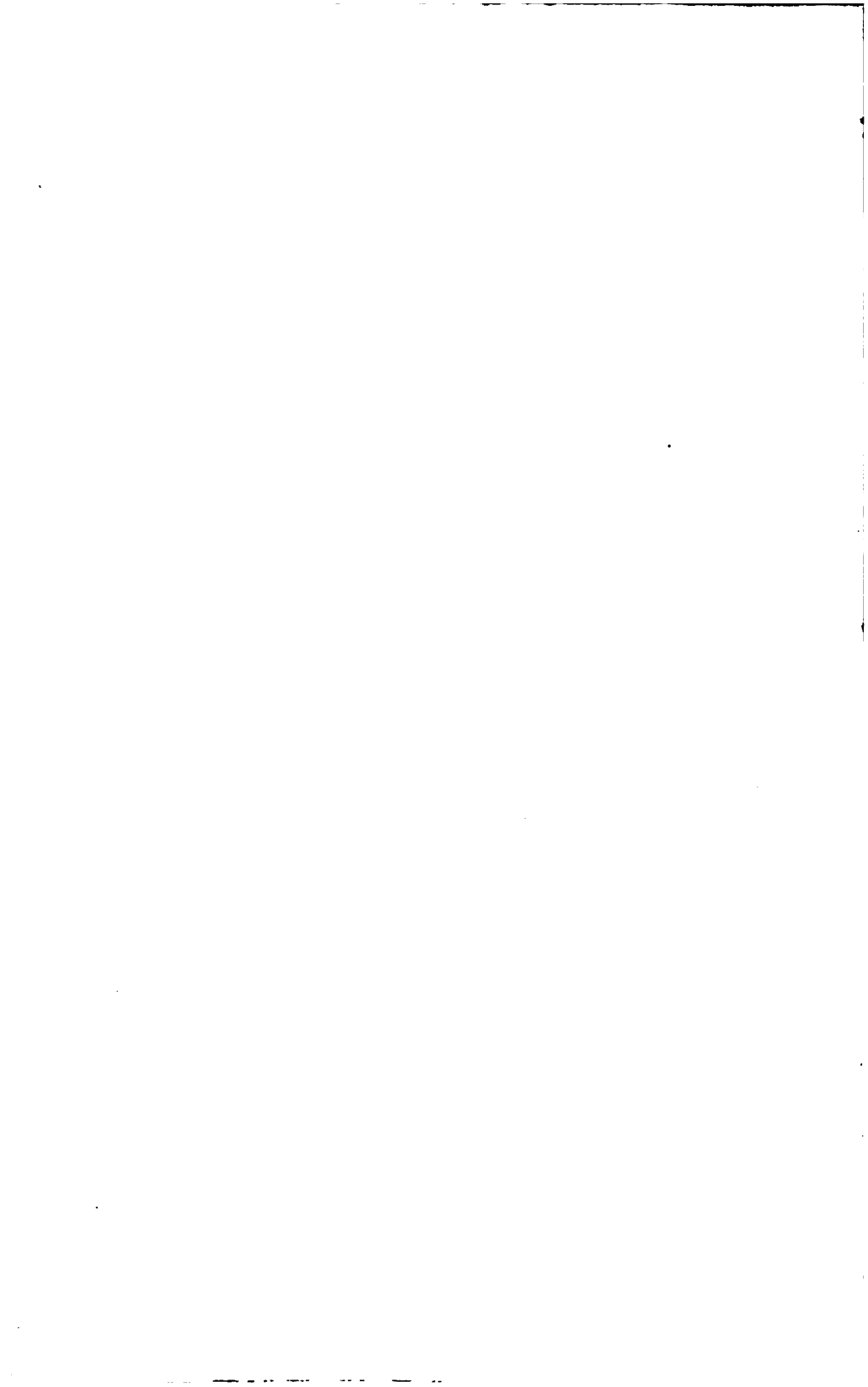




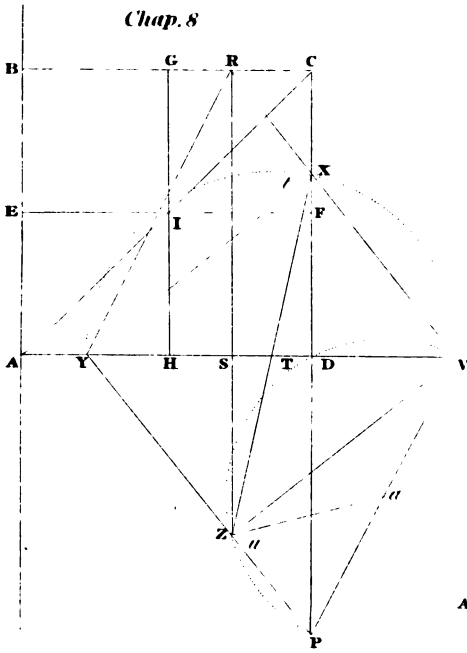




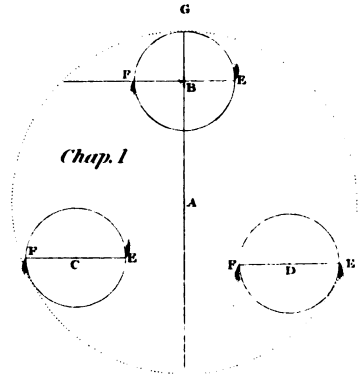




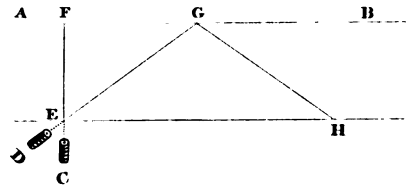
Chap. 8



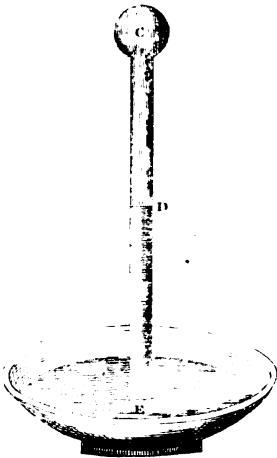
Chap. 1



Chap. 7



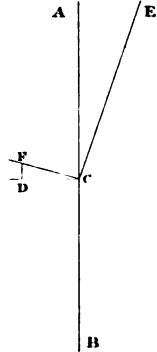
Chap. 3



Chap. 5

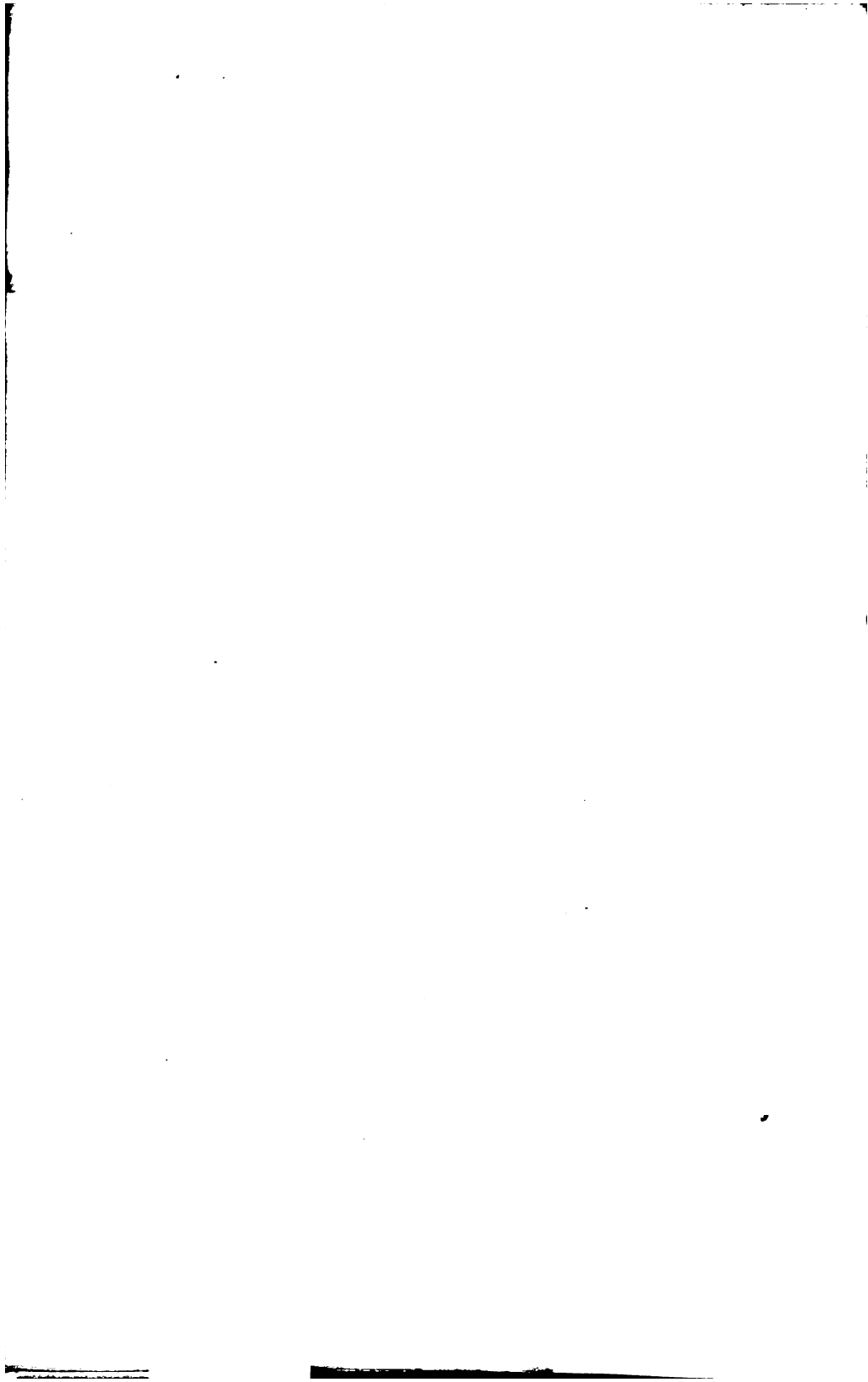


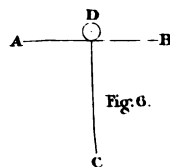
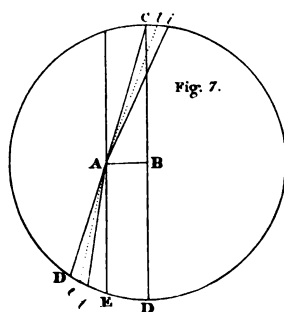
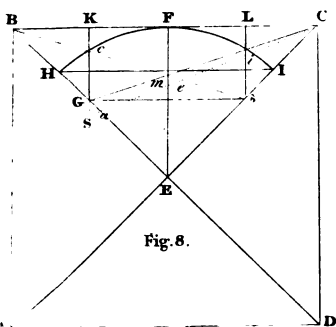
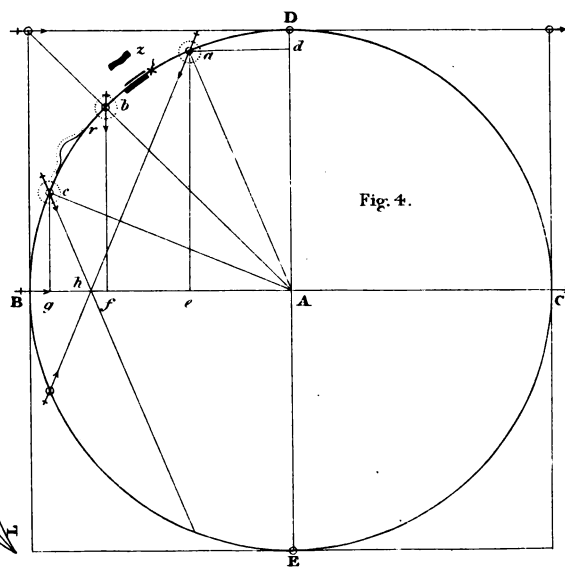
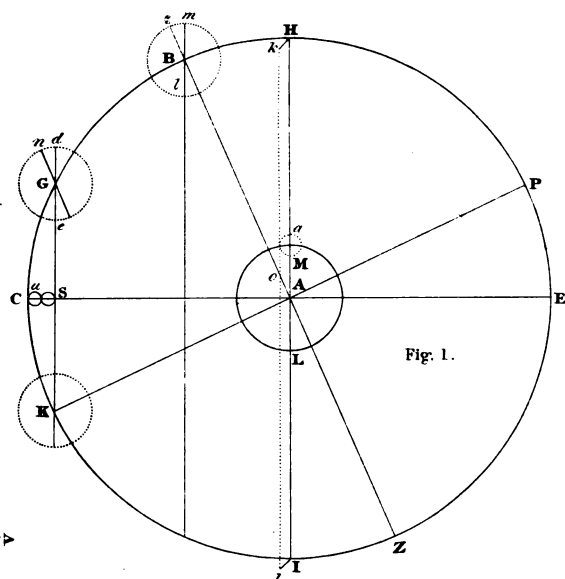
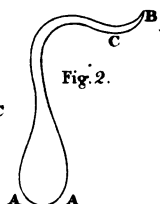
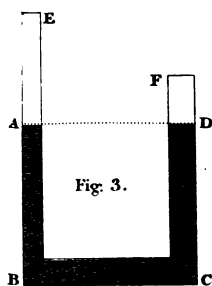
Chap. 6



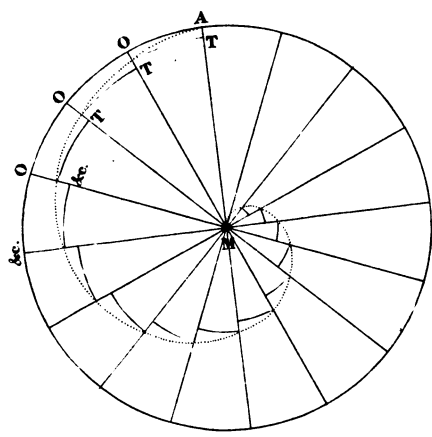
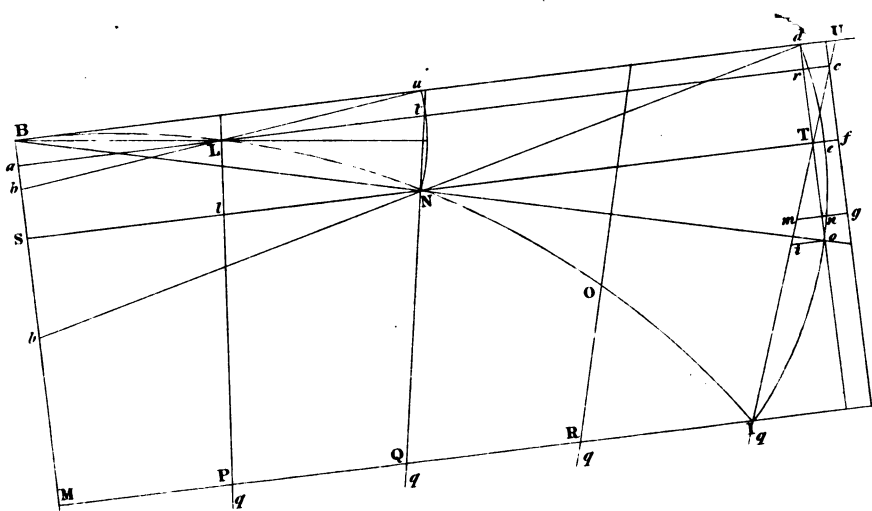
Chap. 5



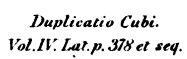






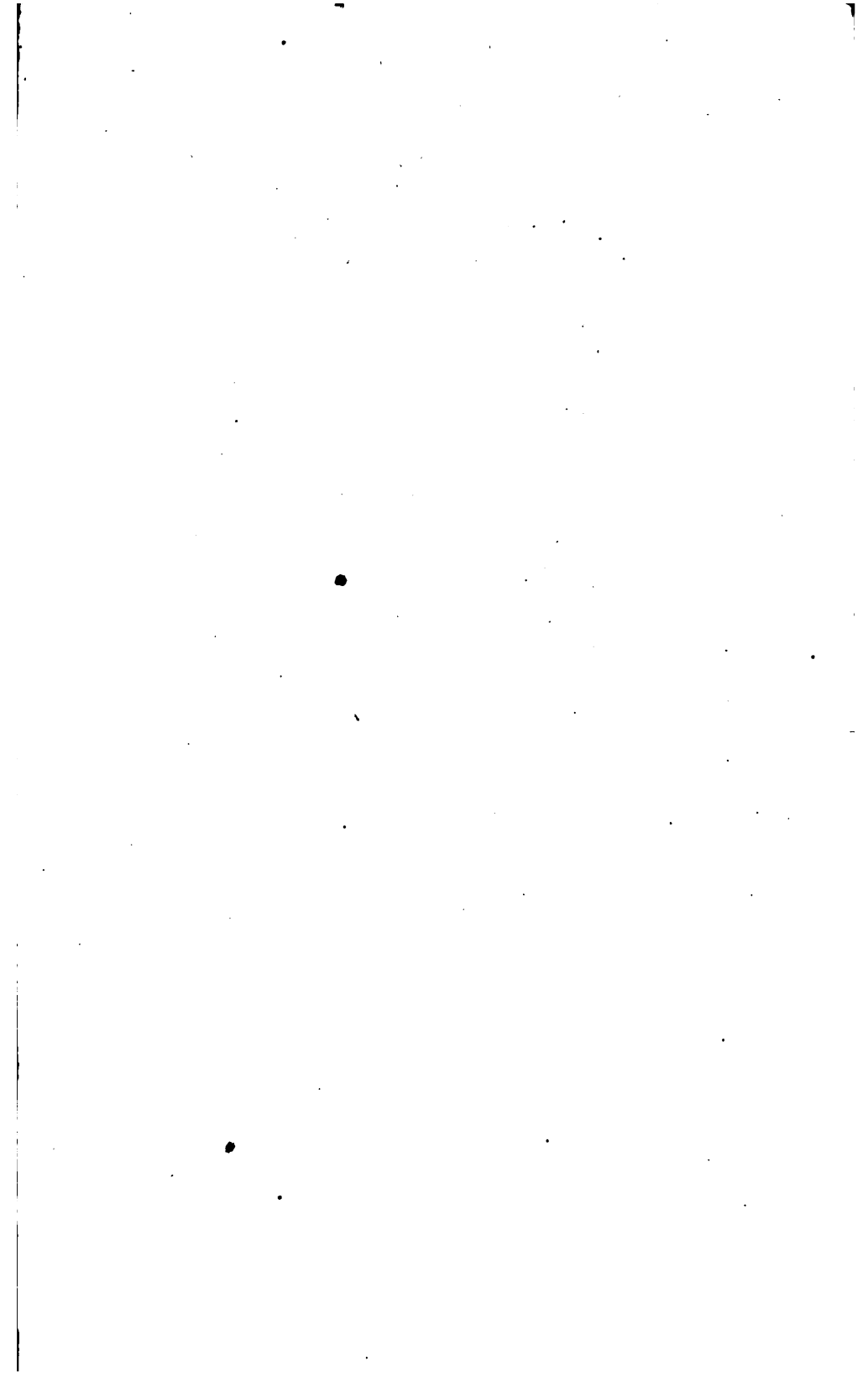


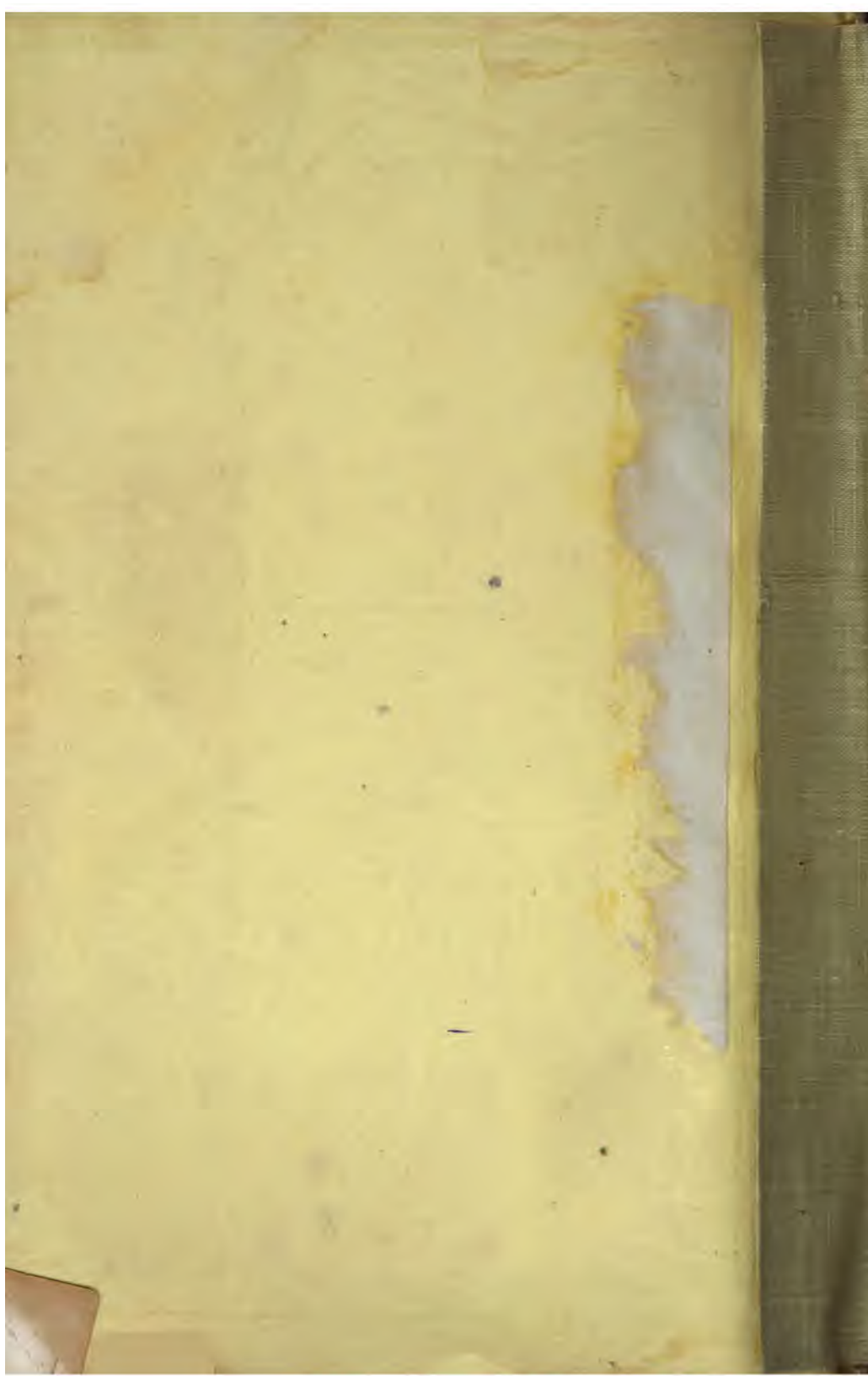












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